REMOVAL.
H. J. HOLBROOK has removed to No. [illegible] Central Street, where he offers for sale an EXTENSIVE ASSORTMENT OF BRITISH, FRENCH, & DOMESTIC GOODS.
Oct. 18.

REMOVAL.
ISAAC CUSHING, MERCHANT TAILOR, has removed from No. 68 to No. 60 Washington street, (up stairs,) where may be found a general assortment of BROADCLOTHS, CASSIMERES, VESTINGS, and SUMMER STUFFS, which he is ready to make up [illegible] to Gentlemen's Garments, in fashionable [illegible] reasonable prices.

Relief for the Sufferer.
DR. J. OSGOOD'S MESMERIC ROOMS, Portland Street, [illegible] establishment of the kind in the country, [illegible] A. M. for the examination of the sick, [illegible] open through the day. [illegible]

Temperance Store.
THE SUBSCRIBER tenders his grateful acknowledgments to his old customers, and offers them a new and choice assortment of GROCERIES; [illegible] SUGAR, COFFEE; RICE, FLOUR, MOLASSES; [illegible] SYRUP, a choice article, from New York; Pure Juice of the Grape, just received, for Communion Service, [illegible] &c., &c.
Wholesale and retail, at No. 14 Bromfield street, Boston.
ABEL SPAULDING.
A. S. has made such arrangements for procuring some of his choicest articles from abroad, that he feels confident of pleasing his customers, both as it respects quality and price.

PROUTY & MEARS'
MASSACHUSETTS PREMIUM PLOUGH.
D. PROUTY & CO. continue to manufacture Prouty & Mears' Patent CENTRE DRAUGHT PLOUGHS, and they have added to their already extended list, several new patterns, combining new and important improvements, adapting them to all the different qualities of soil, and the various systems of culture; [illegible]
SUPERIOR STRENGTH AND DURABILITY, [illegible]
Farmers' Warehouse,
NOS. 19 AND 20 NORTH MARKET, AND 20 CLINTON STS., BOSTON.
June 12.

HIGHLY IMPORTANT.
ALL discoveries in dental science, whether mechanical or surgical, that tend to a practical improvement in that branch of surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. [illegible]
DR. S. STOCKING, SURGEON DENTIST, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; [illegible]
TERMS. For an entire upper and under set of artificial teeth on plate, from $50 to $100. [illegible]
Office, No. 266 Washington street, corner of Avon Place, Boston. 1y.

BOSTON RECORDER,
PUBLISHED WEEKLY.
OFFICE, NO. 11 CORNHILL, THIRD STORY.

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All papers will be forwarded until the subscriber orders its discontinuance, and pays up arrearages, unless at the discretion of the Proprietor.
All letters and communications through the Post office must be POST PAID, and be addressed to MARTIN MOORE, Proprietor.
Clergymen and others, who will forward five new subscribers, on the terms stated above, shall receive a sixth copy gratis for one year.
Advertisements inserted [illegible]
THE YOUTH'S COMPANION [illegible] together with the Recorder, [illegible] if paid strictly in advance.
MAIL LAW OF REMITTANCES.—[illegible]

BOSTON RECORDER.

MARTIN MOORE, AND ERASMUS D. MOORE, EDITORS.
RICHARD S. STORRS, D. D., ASSISTANT EDITOR.

THURSDAY, NOVEMBER 14, 1844.

M. MOORE, PROPRIETOR AND PUBLISHER.
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Religious.

[The following pastoral address, which was read at the meeting of the General Association of Massachusetts in June last, by Dr. Hitchcock, is a document of *permanent* interest to the churches, and as many, perhaps most of them, will not see it in the Minutes of Association, we insert it in our columns without abridgement.]

PASTORAL ADDRESS.

The General Association of Massachusetts, being once more assembled under the loving kindness of God our Father and our Lord Jesus Christ, tender to the Congregational churches their kind salutations and christian regards. Solicitous as heretofore, for your highest spiritual prosperity, and aware that a calm and settled conviction of mind in regard to denominational preference is essential to that prosperity, we beg leave to call your attention to *some of the [illegible] Congregational system of our fathers which render it efficient in the promotion of good.*

In this system the voluntary principle has its *free* and *full* development. All covenant obligations are voluntary. We do not consider the children of believers whom we dedicate to God by baptism, as members of the church, in any such sense as to subject them to discipline or censure until they voluntarily take the vows of God upon them. We censure immorality or unbelief in them, in no other way than that in which we treat the same vices in the children of unbelievers. To one and all we simply apply, as forcibly as we are able, the motives of the Bible, to induce them voluntarily to "subscribe with *their* hands unto the Lord and surname themselves by the name of Israel." Like the civil state, we leave them free to make their own election, either in placing themselves under the institutions of their fathers, or in forming new relations. We take them not by guile, in infancy, and introduce them to a state religion, an established church, and then, if they depart from her standards, thunder forth an excommunication against them.

According to this system, the formation of a church is the voluntary act of a competent number of believers. Whenever, and wherever, such a number of believers is found, it is their privilege and their duty to form themselves into a visible church, and to have all the rights and exercise all the functions necessary to their highest perfection and their perpetuity. This seems to have been the primitive practice. In no other way can we account for the formation of many of the first churches, as the church of Rome, and at many other places.

The voluntary principle is fully recognized in the election and appointment of pastors or bishops. Without the voice of believers, expressed in a voluntary election, the apostles would not institute even a deacon to take charge of matters temporal; how certain it is then that there was no other way for the institution of a bishop or pastor. In primitive times, there never was, there never could be, *a bishop without a church*, without the voluntary act of a church to give him being. Such is God's condescension, and such his determination to take away all excuse for impenitence, that he calls upon men to choose the ambassador whom he shall send to them on the great concern of reconciliation. This throws the greatest number possible of every community under a religious teacher of their own choice; an arrangement conducive in the highest degree to the edification of the people.

The alliance between a christian church and a parish among us, is altogether voluntary; a circumstance tending greatly to promote christian courtesy and kindness between the parties, and to prepare the minds of unbelievers, in the best possible way, to feel the influence of christian effort and example. Such a preparation for revivals of religion seems to us to have originated with him who would have all men to be saved and come to the knowledge of the truth.

The pecuniary support afforded to a minister is based on the voluntary principle. With few exceptions, in which our churches and parishes have funds, furnished by the generosity of our fathers, nothing reaches the hand of a minister to procure bread for himself and his children, but what has come warm from the hand of a voluntary parishioner. This voluntary principle prevails in the location, erection, and repairs of houses of worship, and of everything pertaining to the institutions of the Gospel.

One of the pre-eminently good effects of this voluntary principle is its tendency to secure the highest degree of brotherly love. The Congregational church is best defined as *a visible manifestation of this love.* It simply shows that a certain number of human beings think, believe, and feel alike, on the subject of the religion of the Gospel, and this evinces their love of truth, an agreement in the truth being the band that holds them together. Congregationalism is a machine which cannot be constructed or moved or continued, without brotherly love. When this spirit is gone, it becomes a dead carcass, and our fathers had no plan to prevent its early sepulture. We aim not to bind together the elements of a moral tempest. This may explain the fact, that no where on earth, is there found so much of the spirit of brotherly affection as in the Congregational churches.

This voluntary principle is adapted to raise and sustain a high standard of excellence in the ministry. According to this system every minister must sustain himself in the estimation of a church and parish, by his virtues, his piety, his abilities, his learning, his industry; the influence he exerts; or he must fall. Such a system has no place for idle ministers or for wicked ones, none for sinecures or for absentees, none for the proud and domineering, or for the vacillating and cowardly. Its ministers must of necessity be independent men. They have the good opinion of their people to make them so. They have, therefore, less of the fear of man before them than they could have in any other circumstances. Any wise man would set a higher value on the good will of a respectable church and society, as a basis which should enable him to stand firm in rebuking vice and error, than for the salary of the bishop of London, paid by the king. As a matter of fact, the consciences of wicked men are not so faithfully dealt with by the ministry in any part of the earth as in the Congregational churches of New England. The reason is that the ministers are the friends of the people, and the people the friends of the ministers; and faithful are the wounds of a friend. On the subject of the tendency of congregationalism to raise and sustain an efficient ministry, the institutions of Harvard, and Yale, and Andover, with their younger sisters, and the noble band of truth-bearing successors to the apostles whom they have sent forth, are living epistles, known and read of all men. Such are the outworkings of the voluntary system, in its influence on the ministry.

The system is not less beneficial in its tendency to raise up intelligent members of the churches. No one, according to our views and principles, becomes a true believer without the vigorous exercise of his reasoning powers. A mere traditional or historical faith is estimated as of little value. That the church holds this or that to be true is no sufficient reason for his believing it. Every one is required to give a reason, and an intelligent one, for his belief in the being of God, in the inspiration of the Scriptures, and in the several doctrines held by the churches. Taking nothing for granted, he is required to plant himself on a basis of evidence on which he can stand alone, unseduced amid the horrors of surrounding apostacy. Until this point is secured we do not consider him a christian on the voluntary principle.

In the same way we treat every man in regard to his experience of the power of godliness. Professing repentance, he is required to give a reason of the hope that is in him, which shall be intelligent and satisfactory. He must learn to think for himself, before he can be admitted to a church as a voluntary disciple.

Once admitted to the church, he is called to take part in deliberation and action of the most important character. All matters pertaining to the sanctuary and its worship, to doctrines and practice, to the institution and support of the ministry, the reception and discipline of members, are considered and decided in the body of the whole church. No important question is decided by one man, or by three or five, but only by the church. In her are discussed and decided all important questions respecting the efforts of benevolence for the conversion of the world. It is a school of mutual instruction, in which the wisdom of age and experience are imparted to the junior members, and the feebleness of age is strengthened by the ardor and vigor of the young. [illegible] church members, the congregational system not only yields to none other, but justly challenges the admiration of all.

The kind of activity to which the Congregational church calls her members evinces the wisdom and energy of the system. No man is appointed to any service but by the voluntary action of the church, and no man engages in any service in which he is not voluntary. In consequence of these principles, few cases occur, in which a church member renders himself or his cause ridiculous by attempting to do what he cannot do respectably. This principle prevents the encroachment of one upon the province of another, and rules out to a great extent all unreasonable assumptions and prejudices. The machine goes forward with the least possible amount of friction. And if our brethren are less boisterous in their manner of doing good, and less fluent in words than some others, they yield to none in solid judgment, and permanent life. Our organization secures the greatest amount of good unbalanced by accomplished evil, of any known system, a good which resembles the sober hue of massive gold, rather than the splendid dazzlings of a baser metal. Witness the multiplied institutions for the promotion of learning and benevolence, originated and sustained by the congregational brethren of the New England churches. Congregationalism has never been the nursery of pseudo-prophets, or extravagant dreamers, or apostates.

The congregational system is to be admired for its security against oppression. It was the first institution in the world which effectually secured the rights of the individual. M. De Tocqueville, in his late work on our country, declares that there is a radical deficiency in the political institutions of America, because we have no defence against the arbitrary decisions of the majority. If this sagacious foreigner had studied the constitution of the Congregational church, which is the true mother church of the country, he would have discovered in her principles and practice respecting councils, a provision which meets the very case of which he complains. No majority in any church can, in any case, inflict a lasting injury on any individual member; because he has the right and the power to appeal to a body of intelligent ministers and laymen, so far as may be, impartial and unbiassed; like a jury undrilled for the occasion, and in every case of palpable wrong can obtain effectual relief. This tribunal is always at hand and can be easily summoned wherever there are churches.

The congregational system is admirable in its methods of disposing of offences and promoting peace. If a whole church with or without a pastor, becomes corrupt in doctrine or practice, the voluntary action of Congregationalists, *in letting them alone*, is the true scriptural remedy, and the only one that is effectual. Simply to withdraw is the only penalty sanctioned by the Savior, and the only one which never fails in efficiency; because it never awakens sympathy towards the wrong doer. If offences arise with a minister, or between one man and another, the system of our fathers provides for the disposal of the case in the most quiet way possible. Only a very small circle of the churches can be agitated with the case. The whole land from side to side, was never made to ring with a case of offence in the hands of intelligent Congregationalists. Their system provides for a speedy decision of all cases of difficulty. It leaves not the individual, nor the community, nor the cause of Christ, under protracted affliction, waiting for the decision of large bodies of men. Our advisory tribunals are far more efficient in securing peace than any others; because being composed of a small number of select individuals, the public see no such infinitesimal subdivision of responsibility, as to leave the impression that they may have acted from indifference, without thorough investigation, or without good and sufficient reasons. Except the decisions of a jury, there are none on earth which stand so firmly as those of congregational councils in their advisory results. Imperfections and liabilities to wrong decision belong to all things human; but it is claimed that fewer of these are found among Congregationalists than among any other christians.

The system of our fathers encourages a remarkable freedom in the investigation of truth. It is free from any bigoted attachment to forms and standards. It is a fundamental principle with Congregationalists that no human system is perfect. They hold that the Gospel is intended to secure improvement. "Every valley shall be filled and every mountain be brought low, and every rough place shall be made smooth." When digging their deep wells in pursuit of truth, searching for her as for hid treasure, they fear no thundering rebuke from the canons, no withering frown from the rubrics, no hampering of their arms or their souls from the forms or standards. When engaged in controversy, if they are defeated and overcome, still the victory is theirs; because the aim of the system is to remove as much error as possible from themselves and others, and establish as much truth as possible. Their joy in the detection of error in themselves far exceeds the shame of having fallen into it. New England ever has been, and while congregationalism prevails, ever must be, the land of free inquiry, and unfettered investigation. She has no hope of soon arriving at Hercules' pillars and writing *ne plus ultra* upon her standards.

The congregational system is remarkable for the facility with which she can consecrate her energy to the conversion of the world. She enjoys a happy disengagedness from matters non-essential. The great prevalence of the principle of common law, or which is the same thing, of common sense, in her constitution, a principle whose author is our Maker, has delivered her from an insane dependence on forms and statutes. On these she employs not her powers of thought, she exhausts not her religious sensibilities, [illegible] by statute, and left to the unerring guidance of common law. Her constitution, like every other in church or state, in which common law is the predominant element, is mostly unwritten, and must remain so. Her great effort, that for which she devotes her strength, her time, her tears, her prayers, is to secure the unity of the Spirit in the bonds of peace. She wastes not a tear, sheds not a drop of ink, to secure the unity of forms in the bonds of paper. Except so far as is necessary to stand in self-defence, she is ready to harmonize with all who love our Lord Jesus Christ, in all the work of faith and labor of love. Standing midway between hierarchial domination and fanatical delusion, when she compasses sea and land, it is not to make proselytes to herself, but to save the souls of men from endless perdition.

Dear brethren—Permit us to exhort you to stand fast in the good old ways of our Puritan forefathers. The more fully they are examined the more shining do they appear. Let no man take your crown. Be drawn aside neither to the right hand, nor to the left. And remember your high obligations. It is our deep conviction that if Congregationalists fail to be the holiest men in the world, to abound more abundantly in brotherly love, in peace and quietness, in prayerfulness, in spirituality, and in the consecration of talents and property to the salvation of the world, they are of all men the most criminal, and will have the most fearful account to render up at the last day. Put away every feeling of slothfulness, assail with heavenly weapons every sensation of indifference, gird up the loins of your minds, be sober, and watch unto prayer, "*ready* to distribute, *willing* to communicate," and you will need no panegyrists, and can fear no evil from antagonists.

FOR THE BOSTON RECORDER.

WHY ARE THERE NO REVIVALS?

MESSRS. EDITORS:—The object of the present article is to inquire what may be the cause or causes of the present dearth of revivals in our churches? It is believed there has not been a time for many years when there was such a state of general stupidity among the churches as at the present. Where are christians engaged? Where are sinners awakened and converted? We know not where:—and, as it is always best to begin at home, suppose we commence with the city of Boston, and look into the condition of the churches here.

Are they awake? engaged? alive? Who witnesses their engagedness? Who sees their light shining? Are the prayer meetings fully attended, interesting, solemn? Are they such as would cheer the heart of a stranger (from the country or elsewhere) to visit? The time has been when this was the case,—when to go into one of the city prayer meetings was to go seemingly to the gate of heaven—to come into the presence chamber of the King of kings. This is far from being the present condition of these meetings. It is not our intention to find fault or complain, but rather to call the attention of christians to this subject in order that we may realize our cold and lukewarm state, and "repent and bring forth fruits meet for repentance."

It may be said, our churches are large and our congregations full, and whence is the evidence of religious decline? This may be the case. It undoubtedly is with some of the Congregational churches in the city. But may there not be external prosperity and internal dearth? May not the church be large and the congregation numerous, and still piety low—the vitality of religion gone? Is it not often the case that where there is the greatest worldly prosperity, there is the most lukewarmness in religion? Especially is this true, where there is a feeling of being large and numerous. Was it the most devoted church which said she was "rich and increased in goods and had need of nothing." Greatness is no evidence of piety.

But are all our churches full? Are all the meetings for worship on the Sabbath and at other times well attended? We wish it were so. We wish every meeting-house and vestry every time they are opened for worship could bear testimony to such a fact.

How is it with the weekly lectures, the Friday evening prayer meetings, the preparatory lectures and the Sabbath schools? The morning prayer meeting, so long maintained in the vestry of Park street church, and so profitable to many, *is no more.* Is this a favorable omen? Does it betoken an increase of religion, or of a worldly spirit? What warm-hearted christian would not wish, yea, rejoice, to see it renewed and fully attended? When it was so, was it not better with us than it is at present? May we not now say, "Oh! that we were as in months past?"

There is another thought worthy of the attention and prayerful consideration of christians at the present time. We have recently passed through one of the greatest commercial reverses which our country, (and perhaps any country,) was ever called to experience. A crisis in which the wealth of hundreds and thousands almost instantly "made to itself wings and flew away," in which the man of fortune to-day was made the bankrupt to-morrow. Without enumerating the evils of this pressure in the world of business, which we remember but to well, let us now attend to the change—to the present prosperous condition of our country. Every one now says business is brisk—times are good. Wealth is flowing in upon us like a full sea.

Is is not an important question to the church as to what improvements her members are to make of this returning prosperity? Is the hand of God recognized in it? Do christians seem to feel as though there is a God who ruleth among the affairs of men? As though "it is the blessing of the Lord that maketh rich?" If christians rightly understand these things, they will mani- [illegible] providence of God by being "watching and prayerful, and strengthening the things which remain in our Zion." Then we shall not have been visited with correction and returning prosperity in vain.

There is another thing which ought to be deeply considered at the present crisis. We are now passing through a great *political* excitement. Such a state of feeling is calculated to engross with others, the attention of christians. It is extremely difficult to "walk by faith," and "look steadily at the things which are unseen and eternal," while there are so many political things to be seen and heard by the bodily eyes and ears. May not these be some of the reasons why the reviving and sanctifying influences of the Holy Spirit are now withheld from our churches. Is it not time for christians to consider—to awake to religion. Is not the time short, and the messenger of death even now among us? Will not every one who loves Christ and the church, and souls, be up and doing?

FOR THE BOSTON RECORDER.

THE LOG CABIN.

A few days since, having made arrangements to speak to the people in two neighborhoods, six miles apart, I turned out of my course about three miles in passing from one to the other, to visit a settlement where I had been told a small school was formed in the spring. This settlement, like the majority of settlements at the West, is composed of poor people. I had never been in it, or seen any of the inhabitants before; and being in the midst of a forest, it was with some difficulty that I made my way to the cabin where the services of the school were held. The cabin, poor and old itself, is occupied by a poor old widow, whose husband died two years ago, after an illness of more than four years. She had been very active in getting the school formed, and she seemed as anxious that it should be sustained, as though all the children in the settlement belonged to her. The scholars were assembling for their weekly services when I arrived, and they were soon, to the number of nearly twenty-five, quietly seated in the humble home of that mother in Israel. I found the widow and the superintendent of the school exceedingly anxious for books, and both laboring under the painful impression, that they could not sustain the school without them; and when I sat down in the midst of that little company, and told them that I was made the bearer of good tidings—that, through your liberality, they should be supplied with books, the old widow shed tears of joy. And, among the thousands of children gathered into "the temples made with hands" on that day in happy New England, there were no happier rows of faces than those which shone in that old log cabin. In that settlement, there is no preaching on the Sabbath, and but seldom on week days. I would that the dear young friends whom I now address, could visit a new settlement like the one of which I have spoken—that they could thread their way from cabin to cabin, and could be made to see, aye, and *feel* too, the destitution which necessarily prevails in such a settlement, and I would put to them, with entire confidence as to the result, the question, will you, as the Lord has prospered you, furnish the means of Sabbath School instruction to those who, away from the sanctuary, and the ordinary means of grace, are struggling with the difficulties of a home in the wilderness? I know there is an opinion entertained by some at the East, that Sabbath schools, except in connexion with the regular preaching of the Gospel at the West, are of but little consequence; that they accomplish but little, if any thing, towards the permanent moral renovation of a community. I can only say that, after a residence of more than five years, and considerable travel in the West, I fully believe the opinion is false *in fact* as well as in theory. Of course the Sabbath school system cannot possess the same efficiency without, as with, the regular ministrations of the Gospel; but in the absence of the latter, the former seems the more desirable.

[The above is from a report of one of the Sabbath school missionaries of the American Sunday School Union. Will not the friends of Sabbath schools in New England increase their contributions to that society, which can employ thousands of dollars in supplying places similar to those above described. W.]

FOR THE BOSTON RECORDER.

CIRCULAR

TO THE FRIENDS OF THE LORD'S DAY.

The object of this communication is to secure the general attendance of delegates from every section of our country, at the NATIONAL LORD'S DAY CONVENTION which, in pursuance of a previous CALL, is to be held in Baltimore on WEDNESDAY, the 27th day of NOVEMBER next; and to invite the active co-operation of all the friends of the Sabbath in procuring the appointment and attendance of delegates, and furnishing the convention with the statistical information hereinafter called for.

The proposition to hold such a convention, originally suggested by the Philadelphia Sabbath Association, has been sanctioned by the Sabbath Convention of Maryland, Delaware and the District of Columbia; by the American and Foreign Sabbath Union, through their Secretary, Rev. Dr. Edwards; by the state conventions of Pennsylvania and New York, and the Charleston Sabbath Association.

A National Convention held under such circumstances, cannot, we are convinced, fail to exert a momentous influence, either favorable or unfavorable, upon the cause. If it shall be characterized by numbers, influence and interest, commensurate with the transcendent importance of the object for which it is to be convened, viz: The suppression, as far and as early as practicable, by ing, of the profanation of God's holy day, throughout our land;—its beneficent effects will be felt not only by the present, but by all future generations.

We confidently hope that in all these respects, the character of the convention will fully correspond with the magnitude of the interests involved; and that it may be made truly national in its character, by the attendance of delegates from every section, however remote, of our country.

Let the distant cities and districts send at least one delegate to manifest their heartfelt co-operation and sympathy.

Renewing, therefore, the invitation which had already been extensively circulated, we invite ALL to attend:—

We invite ministers of the Gospel to lay this subject before their congregations, and procure the appointment of large delegations: We invite the citizens of every election district to assemble in primary capacity, and appoint delegates: We invite all merchants, professional men, agriculturists, manufacturers and mechanics, to attend personally, or send representatives. And lastly, though not least, we cordially and earnestly invite officers and stockholders in canals, railroads, steamboats and stage lines, forwarders, agents, clerks, conductors, boatmen, drivers and all others concerned in the carriage of persons or goods, or connected with the shipping interest, to attend and take part in the deliberations of the convention.

Let ALL come, that the views, feelings and interests of none may be overlooked, and that the wants and welfare of all classes may be considered and promoted.

With a view of collecting a mass of statistics, full exact and well authenticated, to be systematically arranged and laid before the convention when it assembles, we respectfully request the friends of the Sabbath to whom this address shall come, to furnish us by a letter addressed to "The Sabbath Association, Baltimore, Md." at as early a day as practicable, with exact answers to the following queries, viz:

1. What railroads or canals, stages or steamboat lines are in operation in the state or section of country in which you reside? What is their extent?
2. Are they used upon the Sabbath for the carriage either of passengers or merchandize?
3. If so, what ratio does the Sabbath travel and transportation bear to that of the other days of the week? and what are the relative receipts?
4. Is the transportation of the mail assigned as a prominent reason for the Sabbath use of any of these modes of conveyance?
5. Do the proprietors deem their employment on the Sabbath to be profitable in a pecuniary view?
6. Are the proprietors willing or unwilling to discontinue Sunday travel on their lines?
7. What are the sentiments of those employed on these routes, touching the suspension of Sabbath labor?
8. Has the carriage either of passengers or merchandize on the Sabbath been discontinued on any of these routes? If so, to what extent? And what have been the consequences, 1st, in reference to the morals of those employed; 2d, in reference to the pecuniary results?
9. What is the present state of public sentiment in your vicinity, in respect to the observance of the Lord's day, compared with that of former years?
10. Have any special efforts been made to promote its sanctification? and with what success?

Delegates are requested, on their arrival, to report themselves at the Lecture room of the Fifth Presbyterian Church (Rev. Mr. Hamner's,) in Hanover street, between Pratt and Lombard streets; where a Committee of Reception will be in waiting to secure them accommodations.

CHAS. W. RIDGELY,
ALEX. M. CARTER,
WM. GEO. BAKER,
} *Com. of Correspondence Baltimore Sab. Association.*

Baltimore, Sept. 24, 1844.

ANECDOTES OF DR. NETTLETON.

A man once said to him, 'I sincerely desire to be a Christian. I have often gone to the house of God, hoping that something which should be said might be set home upon my mind by the Spirit of God, and be blessed to my salvation.' 'You are willing, then, are you not,' said Dr. N., 'that I should converse with you, hoping that my conversation may be the means of your conversion?' 'I am,' he replied. 'If you are willing to be a Christian,' said Dr. N., 'you are willing to perform the duties of religion; for this is what is implied in being a Christian. Are you willing to perform these duties?' 'I do not know but I am.' 'You are the head of a family. One of the duties of religion is family prayer. Are you willing to pray in your family?' 'I should be,' he replied, 'if I were a Christian. But it cannot be the duty of such a man as I am, to pray. The prayers of the wicked are an abomination unto the Lord.' 'And is it not,' said Dr. N., 'an abomination unto the Lord, to live without prayer? But just let me show you how you deceive yourself. You think you really desire to be converted. But you are not willing even to be convicted. Just as soon as I mention a duty which you are neglecting, you begin to excuse and justify yourself, on purpose to keep your sin out of sight. You are not willing to see that it is a heinous sin to live in the neglect of family prayer. How can you expect to be brought to repentance until you are willing to see your sinfulness? And how can you flatter yourself that you really desire to be a Christian, while you thus close your eyes against the truth?'

A young lady, who was under concern of mind, said to him, 'I certainly do desire to be a Christian. I desire to be holy. I would give all the world to have an interest in Christ.' He replied, 'What you say, will not bear imitation. If you really desire religion for what it is, there is nothing to hinder you from possessing it. I can make a representation which will show you your heart, if you are willing to see it,' said he, 'but if you are willing to see it, I will make the representation. Suppose you were a young lady of fortune;—and suppose a certain young man should desire to obtain your fortune, and should for that reason, conclude to pay his addresses to you. But he does not happen to be pleased with your person. He does not love you, but hates you. And suppose he should come to you, and say, I really wish I could love you, but I do not. I would give all the world if I could love you, but I cannot. What would you think of that young man?'

A person once said in his presence, that to inculcate upon sinners their dependence on God for a new heart, is suited to discourage effort, and to lead them to sit down in despair. He replied, 'the very reverse of this is true. Suppose a number of men are locked up in a room, playing cards. Some person informs them that the roof of the building is on fire, and that they must make their escape, or they will perish in the flames. Says one of them, 'we need not be in haste, we shall have time to finish the game.' 'But,' says the person who gave the alarm, 'your door is locked.' 'No matter for that,' he replies, 'I have the key in my pocket, and can open it at any moment.' 'But I tell you that key will not open the door.' 'Won't it?' he exclaims; and rising from the table, flies to the door, and exerts himself to the utmost to open it. So sinners, while they believe there is no difficulty in securing their salvation at any moment, quiet their consciences, and silence their fears. But when they are taught that such is the wickedness of their hearts, that they will never repent, unless God interposes by his regenerating grace, they are alarmed, and begin to inquire in deep distress what they shall do to be saved.'—*Memoir.*

FOR THE BOSTON RECORDER.

APOSTOLICAL BAPTISM.

MESSRS. EDITORS:—As some of your readers may be ignorant of a work, entitled "Apostolical Baptism, by B. C. Taylor, editor of Calmet's Dictionary of the Bible," allow me to express the wish that it may be found in every clergyman's library, and also in the library of every Sabbath school. In this work, the subjects of baptism, and the mode of baptism, and the relation of infants to the church, are clearly and ably discussed by an appeal to facts.

The value of the work can be readily understood, by a short quotation of the scriptural meaning of the word household, and a statement of his position, as to the mode of baptism, &c. He says, "We have this evidence on the subject—*four* christian families recorded as baptized, that of Cornelius, of Lydia, of the Jailor, and of Stephanus. *Two* christian families not noticed as baptized—that of Crispus, and of Onesiphorus. *Two* christian families mentioned neither as families nor baptized, that of Aristobulus, and of Narcissus,—eight christian families, and therefore baptized?

Have we eight instances of the administration of the Lord's Supper? Not half the number. Have we eight cases of the change of the christian Sabbath from the Jewish? Not perhaps one fourth of the number. Yet those services are vindicated by the practice of the apostles as recorded in the New Testament. How then can we deny their practice on the subject of infant baptism, when it is established by a series of more numerous instances than can possibly be found in support of any doctrine, principle or practice derived from the example of the apostles? Is there any other case beside that of baptism, in which we would take families at hazard and deny the existence of young children in them? Take eight families at a venture in the street, or eight pews containing families in a place of worship, they will afford *more than one* child! Take eight families on a fair average; suppose half to consist of *four* children, and half of *eight* children; the average six. Calculate the chances, that of forty-eight children, not one should be an infant; *it is hundreds of thousands to one.* But there is no occasion that absolute infancy should be the object. Suppose children of two or three years old; the chances would be millions to one, that none such were found among forty eight children, composing six families. Or, supposing baptism were completely out of sight, "how many young children would be found, on the average, in *eight* families, each containing six children?" What proportion do these eight families, identified and named in the New Testament, bear to that of christians also identified and named? The number of names of persons converted after the resurrection of Christ, in the Acts of the Apostles, is *twenty-eight.* Four baptized families give the proportion *one in seven.* The number of names of similar converts in the whole of the New Testament is *fifty-five.* How many converts may be fairly inferred from the history of the Acts of the Apostles; ten thousand? This gives *one thousand baptized families.* How many from the whole of the New Testament; one hundred thousand? This gives *ten thousand baptized families.* How many must be allowed during the first century and down to the days of Origen? one million?—it gives *one hundred thousand baptized families*; ten millions? the proportion is *one million of baptized families.* This calculation, or one to the same effect, can neither be evaded nor confounded; for if this proposition be reduced one half, still Origen, whose great grandfather and father were christians, and who himself travelled into the countries and among the churches where christianity was first established, could not be ignorant whether the churches received infant baptism from the apostles, or not. Could he have any inducement to deceive or be deceived on this *most notorious* matter, this every day public occurrence? Whose words are these, "*The church received from the apostles the injunction*, or tradition, *to give baptism even to infants.* According to that saying of our Lord con- [illegible] always behold the face of my Father who is in heaven." pp. 56 and 24.

As to the mode, our author attempts to prove, that the primitive christians were accustomed to the plan of washing the body before baptism, so that baptism was the act of consecration after washing, and that pouring was probably the apostolic mode, and that the convert was naked when washed.

A brief extract, as to the last particular, and I leave the subject. "The earliest rite called *baptism* that we know of, is clear on this article. Num. 19: 11–22. The person who was defiled by the dead was to wash himself thoroughly; to bathe himself in water; and the *sprinkling* of the ashes, called *baptism*, was effectual to the purification of the tent, if the water touched the tent; of the furniture in the tent—the drapery, if it touched that furniture; and it also sanctified to the purifying *of the flesh.* It therefore was received *by the flesh;* and the party receiving it was *naked;* whether absolutely or relatively it is no matter. For if the water purified only where it fell, will the baptists allow, that a few drops falling on the face, all the rest of the person being clothed, the whole man was sanctified? That were to support the denied practice of *infant sprinkling.*

The New Testament clearly mentions as a part of baptism, the putting away of the filth of the *flesh;* 1 Peter 3: 21. Church members are said to have had their *bodies* washed with pure water;" Heb. 10, 22. Is there a single baptist living whose "*body* was washed with pure water" at his baptism? His clothes might be!—but his body? No. When did any one "put away the *filth* of the *flesh*" at this ordinance, as administered by English baptists? None living at this day, whatever some might have done more than a century ago. The error lies in the *profession*, not in the *practice; you say*, and *do* not."—p. 160. HOMO.

A SHORT AND PERTINENT PRAYER.—Dr. GILL was once called upon to advise with a church on the propriety of licensing a young man to preach, of whom there was some doubt; after the young man had concluded his discourse, he called upon brother Gill to make the closing prayer, upon which he arose and offered up the following laconic petition—'Good Lord, preserve us from such preaching for ever and ever, Amen.'

A NEW REFORMATION IN EUROPE.—From different quarters we learn that a spirit of inquiry, Bible reading, and anxiety for the truth, prevails in different parts of France and Belgium, unprecedented, we believe, since the days of the Reformation. The Pope's Bull is spoken of as one of the most powerful promoting causes, having proved but oil to the flames. How encouraging to find that the mere proposal to send the Bible to Italy, made by a few individuals among us, has led the way to some of these results!—*Am. Protestant.*

When the flail of affliction is upon me, let me not be the chaff that flies in thy face, but let me be the corn that lies at thy feet.—*Henry.*

Boston Recorder.

THURSDAY, NOVEMBER 14, 1844.

HOME MISSIONS.

Notices from the Home Missionary for November.

Iowa.

Eight years ago, the population of Iowa was estimated at 10,000;—*now* it is ascertained to exceed 80,000, spread over 26,000 square miles of territory, already surveyed and in market. This is a small portion only of the future STATE of Iowa. The fertility of the soil, salubrity of the climate, and facilities of communication are unrivalled, and give large promise of future greatness. Frame houses are rising—the forests are falling—the plains are yielding their increase—the physician, the lawyer, and "the man of God" are planting themselves there—congregations are collecting, churches are forming, Sabbath schools are organising, and if missionaries are sustained and multiplied as they should be, the chaotic elements will soon be reduced to order; school houses will be built, and meeting houses will rear their spires toward heaven, and all the blessings of refined and elevated society will be diffused through the clustering villages of the valley streams, and mountain tops.

Missouri.

Rev. J. T. Tucker of Hannibal, has followed to the grave two lovely infants and their mother, to await the resurrection of the just. His church steadily advances in numbers and in influence; "many have been converted from the ways of sin"—and many have grown in knowledge and grace. The two years' aid received from the A. H. M. S., have saved the ministry to this people, and placed them in circumstances to sustain their own privileges, and bless the destitute around them.

Rev. W. T. Dickson of West Ely, has an increasing congregation, and a wide and hopeful field of labor around him. From Dorchester and from the A. S. S. Union, he has received about $100 worth of books, with which he has supplied libraries to six newly organized Sabbath schools, embracing 230 scholars, all flourishing. A Bible Society has arisen within his bounds, and obtained 150 Bibles for the supply of the destitute. Beside this, he had sold about 60 volumes of the American Tract Society's publications, and distributed several thousand pages of tracts, sent him for the purpose.

Wisconsin.

PLATTEVILLE.—The results of the revival commenced last winter still appear—the converts are steadfast and active. Twenty-four have been added to the church by profession, and four by letter the past quarter. Sabbath congregations are large, and prayer meetings better attended than heretofore. The Sabbath school cause receives a new impetus, and is extending its happy influences. A Tract Association has been formed, and monthly distribution undertaken. There is room enough for two additional laborers in the field occupied by Mr. Stevens. Within six or eight miles, are five or six new settlements, where the Gospel should be preached, and Sabbath or day schools established. And of five churches in the country, besides Platteville, all but one are destitute of the preached word, and *that* has but one sermon in two weeks.

PEWAUKIE.—Rev. Mr. Bridgeman has too large a field—his time is divided between three churches—they are just preserved from extinction, and even some accessions are made on earth should be held responsible for feeding three separate flocks—one is enough.

Illinois.

Death and emigration combine to enfeeble some of the churches. Unpropitious seasons—swelling floods—driving storms, and terrible tornadoes, disappoint the hopes and blast the labors of others. Epidemic sickness, and uneducated ministers prey upon others still.

GENESEO.—Rev. Mr. Wilcox rejoices in the cheering increase of peace, harmony, adherence to the faith, and co-operation in sustaining the institutions of religion and sound learning among his people, though he has occasion to speak also of personal and social afflictions, trying to flesh and blood, as sickness, bereavement and desolating tempests can be.

HADLEY.—Rev. C. A. Williams is taken off from his active labors by debility, at a moment when they are apparently most needful, and most successful too. "God moves in a mysterious way."

Sample of the way of preaching at the West.—"This is the way to heaven. Believe that Jesus Christ is the Son of God, and be immersed, and ye shall receive the Holy Ghost." "Come, give us your hand, join the church, get religion and you will be happy." Multitudes receive this as the Gospel. They believe it. They profess themselves christians. They remain as carnally minded as ever, and are lost inevitably, unless better taught by the true servants of God and the Holy Ghost.

Tennessee.

A missionary here, says—"I have myself very few books but the Bible. Like Tantalus of old perishing with eternal thirst, waist deep in the purest bubbling stream, I cannot get one sip." He refers here to the notices of new publications often met with in the New York and Philadelphia papers—and begs for contributions of books from his eastern friends. Few missionaries have the means of purchasing books, and yet they are indispensable to his usefulness. Will not some of our readers take the hint, and do to others what they would wish others to do to them? The same missionary has "emphatically a Bible class. We have no book but the Bible," he adds. Yet, he perceives "a reaching forth of a great mass of mind after light"—a disposition to search the heights and depths, the lengths and breadths of depravity. "All classes and conditions give breathless attention to these things." Surely here are tokens for good. No missionary can despond in such circumstances.

Indiana.

A congregation of twenty persons collects from a region of three or four miles around, some of whom never heard a presbyterian minister before. The man at whose house they assemble, though far advanced in years is but a recent convert. He and his wife have a thick forest of six miles to travel through, to reach the house of God on the Sabbath, and a river to cross, often in a canoe, swimming their horses by the side of it. He is now however, cutting a road through the thick woods, with the aid of his son, and has advanced four miles already—only that he may attend meeting on the Sabbath. "The zeal of thine house hath eaten me up."

THE WABASH VALLEY.—Though spiritual declension and encroaching errors are complained of, yet there are many encouragements to faithful labor. The whole valley is an extensive field, white to the harvest—suffering greatly for want of laborers. Can they not be furnished? Let the churches of the East answer.

IMMERSION.—"Now I am cleansed from sin, and made free by the water," exclaimed an adult, says the missionary, as she came up from the water, nor did the officiating minister correct her impressions. An influential preacher instructs the people that "men may have been saved before the death of Christ, without immersion, but since his death they cannot be, for so is his last will and testament." Such are the gross delusions to be met by the western missionary.

Ohio.

SWANTON.—Christians meet with much opposition from the enemies of the truth, Universalists and others, and suffer also from pecuniary embarrassment. The country has suffered much from excessive rains and floods, nearly destroying the crops and producing general sickness. In Sabbath schools, most of them newly organized, have been supplied by the missionary, Mr. Johnson, with libraries, through the liberality of eastern friends. They are all highly prosperous.

FANATICISM.—Large congregations are collected by certain fanatical preachers from among those who love to hear or see some new thing, and great efforts are made to excite what is called the "*power*" in these assemblies—and persons lose or profess to lose their strength, or fall down—others "*tear round*," throw over the benches, &c. One became so bewildered by this "power," that he actually attempted to climb the stove pipe—and many believe this to be the power of the Holy Ghost!—Such follies unhappily, are not peculiar to the West and the South. We would that they disgraced none of the congregations of the East.

HOMER.—Political excitement is at present strong and all absorbing; but on the whole, the love of novelty is wearing away—congregations are more regular in their attendance than formerly—errorists are subtle and crafty, but not disposed to throw themselves in the way of the preachers of truth.

Michigan.

No lack of work. Ministers too few. At Kensington, attendance on the ministry of the word, good. Sabbath school flourishing: $20 worth of books from Boston gratefully received, and doing good. Meeting-house slowly advancing. Religious things becoming more permanent and settled.

Receipts of the A. H. M. S. from Sept. 1, to Oct. 1, $5,225.20. 12 missionaries newly commissioned; 18 re-appointed.

IMPORTANT TESTIMONY AGAINST SLAVERY.

We noticed some weeks since the trial of Rev. Wm. Graham, before the Cincinnati presbytery, N. S., charged with heresy in teaching that the Scriptures sanction slaveholding. The matter was referred to the synod which commenced its sessions at Walnut Hills, on Friday, Oct. 18. The case of Mr. Graham was immediately taken up, and the proceedings are reported in the Cincinnati "Christian Politician," the editor of which says he "has aimed at an impartial outline" of the opinions expressed. Rev. Daniel Gilmer appeared as prosecutor, he having charged William Graham "with teaching heresy and error, by teaching that the Scriptures sanction the right of property in man. He teaches that, according to the Jewish law, the slave was not recognized as a man, or a woman, but as property, that the term of service was the slave, and that nearly; that under it the right to sell the slave, that the Head of the church has authorized the relation between master and slave, involving the right of property not only in the charter, but in all the laws that he has ever given for the government of the church."

Mr. Gilmer proceeded to prove from Mr. Graham's "Contrast," that he had taught the above doctrines, and then went into an argument to show "that the Bible does not sanction the relations of slavery." The following are the strong points of his argument as reported.

"The very argument that man has a right to property proves the sinfulness of making man himself property. The ignorance of the slaves of their own rights is necessary to the system.—It has always been so; it must always be so.—Else why do the southern states pass laws against instruction?

Another evidence of the iniquity of the system is found in the necessity of employing the lash as a stimulus to labor. A degree of cruelty is absolutely necessary to secure subjection. There is cruelty sometimes on the part of parents towards their children, but this is not necessarily the rule of the relation; but to sustain slavery it is an essential element.

If it can be proved that the Bible stands opposed to those elements that constitute slavery, then slavery itself is proved to be wrong. If the parts are wrong, the whole must be wrong. One of the elements of slavery is the stealing of the man to make him a slave. This is the origin of slavery. The law of God denounces this element. By his law it is death to steal a man.

Another element of slavery is, forcing services without wages. But here it is objected that slaves have their food and clothing supplied them. And is this all that a man can earn, a mere maintenance? All that he earns over and above that maintenance he is entitled to, and if withheld from him it is robbery, and God denounces the using of services without wages.

Another element of slavery is oppression.—Mr. Gilmer here showed the oppressiveness of slavery, and quoted a number of passages of Scripture against oppression. Now these three elements are explicitly condemned in the Bible. The parts being condemned the whole must be.

Mr. Gilmer commented on the word *doulos*, and brought proof of its being a generic term, signifying only servant, irrespective of the kind of servant. The word *andrapodon* is the specific term for slave, signifying one under the foot of a man, such being the method adopted with prisoners of war to make slaves of them. Such slaves may have become christians, but this is no proof that their masters were. The Gospel requisition that servants should obey their masters, is no proof that the master gets his authority over the slave from the Gospel."

When Mr. Gilmer had finished, Mr. Graham made a defence, admitting that he had taught the doctrines with which he was charged, except that which referred to the right of the master to treat his slaves with cruelty. He spoke "with much reprobation of modern abolitionism,"—insisted that he ought to be tried by the Confession of Faith, and that "any direct reference to Scripture was irrelevant,"—argued that he was advocating a true principle, and that man has a right to hold property in man, and "undertook to show that the slaves under the guardianship of a master, were much more likely to obtain an education, than from any plan *of* public schools."

Mr. Gilmer replied and Mr. Graham again responded, when the subject was referred to the synod, and their opinions individually given.

Mr. Price being called, merely remarked that he thought the charges fully sustained.

Mr. Thompson declined giving an opinion.

Mr. Rice thought that the accused had given an erroneous interpretation of the Bible.

Mr. Johnson thought Mr. Graham's reasoning was unscriptural and unprofessional. It does not follow that because slavery is recorded as existing it is therefore sanctioned.

Mr. Taylor being called on, said he felt diffident before such a congregation and so many wise brethren. He thought the charge against Mr. Graham fully sustained. The first page of the Bible gives the charter of freedom to man. And God must by express grant reverse this, or man has a right to be free. Man's violence does not prove God's sanction. He, indeed, finds in the Bible a system of servitude not only permitted but ordained, but not such a system as makes one the actual property of another. This is error, and he conceived the charge as it stood with all its specifications, sustained, because it strikes at the foundation of religion.

Mr. Payne thought the charge and specifications sustained. The doctrine of the accused is erroneous and heretical. It is the principle at the foundation of American slavery, and therefore it is becoming to refer in the discussion to American slavery.

Mr. Hall, of Dayton, delivered a lengthy written opinion and argument in favor of the accused. He insisted the accused must be tried, not by the Bible, nor by the sentiments of individuals, nor by the resolutions of their ecclesiastical bodies, but by the Presbyterian book of faith and discipline only. And the final decision must be influenced by nothing but the strict letter of the Presbyterian law.

Mr. Kephart, of the Ripley Presbytery, thought it an error so to restrict the synod as not to refer directly to the Bible as a rule of decision. He referred to many parts of the Presbyterian book which he said did most decidedly repudiate all decisions not made by direct appeal to Scripture. He expatiated on that point of the Confession of Faith or Catechism, treating of the eighth commandment, and on the subject of covetousness forbidden in the tenth. He said there was to be found no word in the whole vocabulary of nations which expresses in full the idea of covetousness in all its bearings except the word SLAVEHOLDING. He discussed the subject of slavery with much spirit as far as the moderator would permit. He closed by expressing himself decidedly against the doctrine of the accused.

Mr. Gool said that God had given dominion over beasts, birds, and fish, but not over man.—The charter of man's rights of property was republished in Noah's day. It is the only charter by which man has a right to hold any thing. As regards heresy, various definitions have been given, but upon the whole it means, that which is productive of disunion. And the doctrine of the accused does and will divide, if not destroy the church. No,—it cannot destroy the church, for the church is founded upon a rock. But the tendency of the principle is to disrupture every sacred relation. The principle of slaveholding involves the principle that parents may sell their children. The advocacy of pro-slavery sentiments by the clergy of New England, produced the ultraisms there, and these were the result of reaction from such teaching. Already had the effect of Mr. Graham's book been injurious in the range of his own ministry. In conclusion, he insisted that synod ought to decide the case by the Bible, as well as the Confession of Faith. He thought that the charge of heresy had been sustained.

Mr. Rankin, Jr. followed. He thought if the right of holding men as property be admitted, it would justify him in buying or selling the moderator, or any body else, if he had the power. He thought Mr. Graham's book had encouraged infidelity. He considered the charge sustained.

Mr. Rankin Sr. proceeded to examine the argument in favor of slavery, and showed that the curse of Canaan was not a curse upon the Africans, for they are not the descendants of Canaan. Again he urged that the Jews in Egypt were not slaves, but only tributaries to Pharaoh. They had their own flocks and families. That the Canaanites were not slaves but tributaries. He criticised on the Greek words, and defied any man to show that the word *doulos* is ever used in Scripture to define a slave. He considered that man's original rights were founded in the fact of his being created in the image of God. He expatiated on reciprocal duties session—by no means implies property in the proper sense, because we may be said to have possession of our own wives and children. He spoke of the law on man stealing. He said God had forbidden all oppression, and slavery cannot be sustained without oppression. The law of Moses required kindness to strangers, and therefore those who were governed by that law would not hold even the heathen in slavery. There is nothing a slaveholder wants that is not taught in that pamphlet. This is heresy, and heresy of the worst sort.

Mr. Moore thought the charges had been sustained. Messrs. Gilber, Miller, Martin, McClana and Rink also concurred in that opinion.

Mr. White rehearsed some of the arguments of the accused, and in an animated address denied that either commentators, critics or the Presbyterian church had ever acknowledged the right of property in man. Mr. Graham has taught a heresy.

Mr. Wilkinson thought there was a kind of qualified slavery amongst the Jews, but that does not prove the same would be right now, any more than polygamy would be so. By the great rule of doing as one would be done by, the doctrine of the accused is an error. But the charge of its being a heresy is not so clear.

Mr. Scofield thought that if angels in heaven could not sanction slavery, it ought not to be sanctioned by men. God may wink at the evil for the time of ignorance, but now light is bursting in he commands repentance. Divorce was suffered temporarily, but as in that so in slavery, the Gospel will bring it to an end. Why, then, should any one now advocate the system? He thought the charge against the accused had been sustained.

Mr. Blanchard said he did not rise to argue the case, that having been already sufficiently done. The book of Mr. Graham was baptizing slavery into the Gospel.

Mr. Brainard, said there was no proof from the Bible that God had sanctioned involuntary servitude. Nor was there any proof that the christians of the New Testament held involuntary slaves. Nor does any commentator ever say slavery is right. Even Professor Stuart does not say it is right for man to hold property in man. We ought to be cautious how we establish general principles. What would be the consequence of establishing the general principle of the right of man to hold his fellow man as property?

Prof. Allen, of Lane Seminary, thought the book of Mr. Graham did not fully sustain the charge against him, but Mr. Graham had himself admitted the specifications with only one exception, and he (Mr. Allen) could not find it in his heart to defend a man who entertains and teaches such doctrine. The pamphlet taught that man may have a right to the services of another, but this does not involve the right to treat him otherwise than as a man. There are great errors therein, and as a whole most pernicious errors. He would rather have had his right arm severed from his body than to have written with it such a book. But have we any thing to try the author by? The Confession of Faith is the proper constitution. That does not carry us back to the Bible. Mr. Allen proceeded to say that the new constitution of the General Assembly requires a trial by the constitution. There may be in the constitution a defect, as in civil law there is no way to reach the case of a seducer. But we can make a law, and this is for the General Assembly to do, but not this Synod.

The moderator, Mr. Mills, then gave his opinion. He thought the Synod had two classes of power: the one deliberative, the other judicial. They were now not as a deliberative but as a judicial body, to be guided by laws already existing. There is no heresy in Mr. Graham's doctrine, because the case must be decided not by the Bible but by the doctrines of the church in their book. Mr. Mills gave his own views on slavery. He said it comes by the violence of man, and not by the institution of God. God permitted a sort of slavery, but something amazingly different from American slavery. He was willing to pronounce Mr. Graham in error, but not as guilty of heresy.

We reserve the remarks of Mr. Goodman, Prof. Stowe, Dr. Beecher and others, till next week, because we wish to give them without abridgement. The following is given as the result.

The Synod, with considerable unanimity, Messrs. Mills and Hall claiming the privilege of protesting,) then adopted the following as their decision in the case:

WHEREAS, there is a difference of opinion in this Synod with regard to the meaning of the word *heresy*; therefore,

1. *Resolved*, That Synod express no opinion upon this point.

2. *Resolved*, That Synod find that Wm. Graham has taught in his pamphlet entitled Contrast, &c., great and dangerous errors.

3. *Resolved*, Therefore, that Mr. Graham has justly incurred censure and admonition; and we do, by this minute, censure and admonish him in the name of the Lord, and entreat him to repentance.

4. *Resolved*, Therefore, that Synod do exhort and admonish him against preaching or teaching the error contained in the specifications.

5. *Resolved*, Further, that the Presbytery of Cincinnati is hereby required to use all scriptural means to bring him to repentance and reformation, and report their action to the body at its next stated meeting.

CATHOLIC SOCIETY.

This is a new association, how extensively established we know not, but existing, according to an authority quoted by the American Protestant, in great power in the kingdom of Sardinia. It is a combination of persons, under the direction of the priests, aiming to discover the secrets of every family and individual, and for this purpose acting through and by its members to accomplish its infamous designs. Some member or members of every family are required to belong to the Society; these are spies on all the other members of the family, and not unfrequently, these spies, are unconsciously under the observation of other spies. Not only a single but a double and even triple espionage is thus maintained—that the priest, and through him the bishop, or the archbishop, or the Jesuit, may gain whatever information they need, to execute whatever machination they devise against the property, liberty, or lives of others. And then, the bishops have the command of the prisons and the soldiery to the utmost of their wishes. The whole machinery of the state government is under their control. The wretchedness flowing from such a state of things is indescribable. But it is the same state of things which is contemplated in this country by all the intrigues and lavish expenditures of money, which give birth to new bishoprics, new colleges, convents and nunneries, chapels and benefices, throughout the length and breadth of the land. Jesuitism is the same unclean beast every where—the same bold or insidious plotter against the individual, social, civil, and religious liberties of mankind. It is not a tiger in Sardinia and a lamb in America. It is not an Apollyon in Italy, and an angel of light in the United States. It is the offspring of the pit, and bears the marks of its parentage as distinctly when it fawns as when it frowns—when it slimes as when it devours its victim. No language is strong enough to declare its baseness and villainy. Its operations are seen at the Sandwich Islands and Tahiti—in Madeira and the Gaboon river—in Persia and other countries at the East—nay, in our own country, under the direction of bishop Hughes and Kenrick, seeking the exclusion of the Scriptures from the schools and interfering with our political institutions, proscribing men from civil office for their protestantism, and threatening destruction to all who oppose trymen of the "Son of Perdition."

WILLIAM HOGAN.

This gentleman was once a Romish priest, but some years since laid down his office, became a protestant, and retired to private life. Recently he has been employed in the custom house in this city. The catholics determined that he should not remain there; and to accomplish their purpose of driving him out, declared that they would give their votes against the party that put him there, if he were not removed. The result is, that he has been removed! Now the constitution of the United States absolutely forbids the exclusion of any man from office, on the ground of his religious opinions. The catholics take the ground that a man must and shall be excluded for his religious opinions, if they coincide not with theirs. Thus are they already at open war with the constitution, which is the palladium of our liberties. Mr. Hogan has renounced Romanism, because he believes it incompatible with our republican institutions—because he is opposed to nunneries, which he personally "knows to be places of sin, shame and sorrow;" because he is in favor of all American republican associations. And for this renunciation he is to be starved, so long as he cannot be immured in the dungeons of the pope, and to be persecuted by every appliance which the nature of our institutions will permit. Thus we have a new exhibition of the features of Romanism in our very midst? And can there be those still who will look upon it with complacency?

The following is the form of excommunication pronounced against Mr. Hogan some twenty or twenty-five years since, and to this moment he is pursued in the true spirit of this most dreadful and blasphemous anathema.

By the authority of God Almighty, the Father, Son and Holy Ghost, and of the undefiled Virgin Mary, Mother and patroness of our Savior, and of all celestial virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubims, and Seraphims. And of all the Holy Patriarchs, Prophets, and of all the Apostles and Evangelists of the Holy Innocents, who in the sight of the Holy Lamb, are found worthy to sing the new song of the Holy Martyrs and Holy Confessors, and of all the Holy Virgins, and of all the Saints together with the Holy Elect of God—may he, William Hogan, be damned.

We excommunicate and anathematize him, and from the thresholds of the Holy Church of God Almighty we sequester him, that he may be tormented, deposed, and be delivered over with Dathan and Abiram, and with those who say unto the Lord, "depart from us, we desire none of thy ways," and as fire is quenched with water, so let the light of him be put out forevermore, unless it shall repent him, and make satisfaction, Amen!

May the Father who created man curse him!—May the Son who suffered for us, curse him! May the Holy Ghost who was given to us in baptism curse him! May the Holy Cross, which has Christ for our Salvation, triumphing over his enemies, ascended, curse him!

May the Holy and eternal Virgin Mary, mother of God, curse him! May Saint Michael the advocate of Holy Souls, curse him! May all the Angels, Archangels, principalities and powers, and all the heavenly armies, curse him! May the praiseworthy multitude of Patriarchs and Prophets, curse him!

May St. John, the Precurser, and St. John, the Baptist, and St. Peter and St. Paul, and St. Andrew and all the other of Christ's Apostles together curse him! and may the rest of his disciples and four Evangelists, who by their preaching converted the universal world, and may the holy and wonderful company of martyrs and confessors, who by their holy works are found pleasing to God Almighty, curse him! May the Holy Choir of the holy Virgins, who for the honor of Christ have despised the things of the world, daun him! May all the Saints from the beginning of the world who to everlasting ages are found to be beloved of God, damn him!

May he be damned wherever he be, whether in the house or the stable, the garden or the field, or the highway, or in the path, or in the woods, or in the water, or in the church, may he be cursed in living and in dying.

May he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting, in sleeping, in slumbering, in sitting, in lying, in working, in resting, in ——, and ——, and in blood letting.

May he be cursed in all the faculties of his body.

May he be cursed inwardly and outwardly, may he be cursed in his brains, and in his vertex—in his temples, in his forehead, in his ears, in his eyebrows, in his cheeks, in his jawbones, in his nostrils, in his teeth and grinders, in his throat, in his shoulders, in his arms, in his fingers.

May he be damned in his mouth, in his breasts, in his heart and purtenances, down to the very stomach.

May he be cursed in his reins, and in his groins, in his thighs, in his genitals, and in his hips, and in his knees, his legs, and feet and toe-nails.

May he be cursed in all his joints, and articulations of his members, from the crown of his head to the sole of his foot, may there be no soundness in him!

May the Son of the living God, with all the glory of his Majesty, curse him! And may Heaven, with all the powers which move therein, rise up against him, and curse and damn him—unless he repent, and make satisfaction! *Amen, so be it—be it so, Amen!*

MUTILATION OF D'AUBIGNE.

The committee of the New York and New Jersey synod, appointed to examine into the alterations made in D'Aubigne's History of the Reformation by the American Tract Society, have made a report which occupies nearly five columns of the New York Observer and Evangelist. The changes are clearly shown in quotations from the pure edition and the society's edition, arranged in parallel columns. They exhibit omissions, substitutions, transpositions, &c, such as materially to affect the statements of D'Aubigne, and such as to make the Tract Society's edition, on some important points another history. The most important alterations have respect to episcopacy and baptism. Many passages in the pure edition which militate against high-church-ism are suppressed, and popery is made to take the blow which D'Aubigne intended for the episcopal hierarchy. The fact of Luther's baptism in infancy, his teaching on this subject, and much else that favors the doctrine of infant baptism, is kept out of view.

The whole report shows that the American Tract Society with a view to favor certain denominational interests, have done injustice to D'Aubigne and to some of the important facts of his valuable history, and in view of the exposures made, it is not strange that the committee should inquire,

"For whose benefit were these alterations made? What denominations through their representatives in the Tract Society, have demanded this mutilation of history? Is this a specimen of what these denominations would do with the pages of history, if they could do it without drawing down upon themselves the frown of an indignant community? and if so, then shall they do this, and escape that frown by doing it through the American Tract Society.

The omissions and mutilations in D'Aubigne must, by the Society in the world when it was published. Other works have been subjected to the same process. The time has come therefore, as the committee feel, when the question must be settled, whether the Tract Society shall become a *book-mutilating* society. The feelings of the community, if we mistake not, will demand, that if books be published by the society, they be published *entire*, and that this shall be the invariable rule. If this is not done in future, the society, we apprehend, will look in vain to the churches for their sympathy and co-operation."

VERMONT ASYLUM FOR THE INSANE.

Philanthropic institutions like this are among the noblest monuments reared by christianity, in a world of sin and death, to the honor of its Divine Founder. How delightfully do they exhibit the sublime spirit of him who came from heaven, to gather together the dispersed of earth, to save the lost, to heal all manner of disease, to restore the lunatic to his right mind, and diffuse joy and gladness among the children of sorrow! It is a spirit nowhere seen but in christendom—and nowhere so triumphant over the miseries of fallen humanity, as where the altars of religion send up the purest incense to "the root and offspring of David." "Pure and undefiled religion is this—to visit the widow and the fatherless in their affliction"—to wipe away the tear of distress, and light up the sunshine of love and peacefulness in the darkened mind. And this is the religion of the GOSPEL, as distinguised from all the adulterations of Romanism, from the delusions of the false prophet—and the superstitions of Paganism.

"The Vermont Asylum for the Insane" has been in operation eight years. In that time, as it is stated in the last report, 631 patients have been admitted, 473 discharged, and 153 remain. Of the 631 admitted patients, 281 have recovered—or, more than 44 per cent. 39 have died—about 6 per cent.

The whole number who have enjoyed the benefits of the institution the past year is 232. Of these 74 have been discharged—51 recovered—11 improved, 5 not improved, and 7 died. 158 remain.

The past year has been one of great prosperity. No epidemic has prevailed. No case of suicide has occurred, nor any serious accident.

The accommodations have been greatly improved. The main building has been enlarged, and 60 additional rooms provided. Beside this, an additional building has been erected, 100 ft. by 32 ft., for a wood-house, carriage-house, carpenter's shop, shoemaker's shop, and a variety of store rooms. 200 patients can now be accommodated, and classified in the best manner for their improvement. The expenses, if we mistake not, are less than in any similar institution elsewhere—being but $2 a week, or $80 a year. And yet the income of the past year has exceeded the expenditure by $581.

The location is a very happy one for health and cheerfulness. The farm is a source of income and improvement to the inmates. All are employed, as far as circumstances permit, both males and females, in occupations with which they were familiar in the days of their sanity. It is eminently a self-supporting institution, and is every year becoming more beautiful in its appearance by the great variety of shade trees and shrubbery with which the labor and taste of the officers and patients are surrounding it.

The library is annually increasing, and furnishes much reading matter for the patients, by its 500 volumes. The inmates publish an "Asylum Journal," and receive in exchange for it more than 200 newspapers from the different parts of the United States. The publication of the Journal, with its inseparable labors, and the variety of entertainment it gives by its exchanges, contributes very much to the success of all other means for the recovery of the unfortunate inmates to the rational enjoyments of life.

Dr. W. H. Rockwell is the physician and superintendant of the institution, and is highly commended by the trustees for his judicious management, and indefatigable exertions.

The patients are collected from ten different states, Iowa Territory, East and West Canada, and Bermuda.

Several striking cases of improvement or recovery are mentioned in the reports of the trustees and superintendant, which cannot fail to plant in every mind a deep conviction of the invaluable benefits of such institutions.

And if permitted to recur again to the thought which most forcibly struck us on the first reading of these reports, and with which we commenced this article—viz: the superior power of christianity over the ills that "flesh is heir to," and the genial influence it extends over the abodes of lunacy and woe, we can hardly be restrained from commending institutions like this to the earnest prayers, and deep consideration of all who bear the name of Christ. A more lovely and commanding view of the benefits of the Gospel, as connected with man's earthly condition, is scarcely presented to the eye any where, than in the asylum it provides for the insane, whether in Vermont, Massachusetts, Connecticut or elsewhere. Such is the religion of Christ—bearing directly and powerfully on the amelioration of man's temporal condition, and therein foreshadowing its still more benign and mighty influence in releasing the immortal spirit from the bondage of corruption, and preparing it for the sublime employment, and unceasing raptures of that world, where sin and misery never enter.

BETTING ON ELECTIONS.

The practice of betting on elections has become alarmingly prevalent, and ought to meet with an earnest remonstrance from every upright and considerate person. The practice, to say the best of it, is supremely foolish. It promotes no man's happiness or reputation to stake his hundreds or thousands upon a contingency, and it renders no more certain the election of a favorite candidate, except as it may and probably does often lead to gross frauds, for securing the desired object.

But the custom in question is not merely foolish, it is absolutely wrong and of immoral tendency. The money obtained by betting on an election, is obtained dishonestly. It is money for which no equivalent is rendered, and to which the individual who *wins* has no legal or moral right. It is precisely as money is obtained at a bull-fight or a horse-race. Gentlemen of the turf stake large sums upon the success of a favorite animal, and place the money in the hands of a third person. He who takes the purse takes the gains of iniquity. It is like the gains of the bowling alley and the billiard table. What virtuous citizen does not condemn the practice of obtaining money by such means, even when the games are played without deception. An income from such

And wherein consists the difference in principle, between thus winning money from a neighbor, and getting it by betting on an election? Is it said that he whose candidate succeeds only takes what is his by mutual agreement? So it is with sportsmen of all sorts; there is an agreement—a bargain—and according to the laws of honor in such cases, they are entitled to whatever is won in the game. So it is even with duelists; each says to the other,—I wish to kill you, and for the *privilege* of doing so, I am willing you should try to kill me—and he who kills his man only fulfils a *contract*. But it is a contract which no man has a right to enter into; the transaction in the very first step, is unprincipled and murderous. So when men put their *money* instead of their lives at hazard, as in betting, the principle is the same. Each hopes to get the other's money, and that without his getting the least favor or benefit in return; and *for the sake* of thus getting it he is willing to risk a given sum. Unmixed and unmitigated selfishness is at the root of every such proceeding. To say that the *mutual agreement* of the parties affords a justification, is to adopt a principle which very few would be willing to follow out in its legitimate applications. No man has a right to *agree* to give or take money upon such a principle. The contract itself is vicious and cannot justify its natural results.

It may be said that men who bet upon an election, do it not so much to get money as to express their confidence in the success of their party. This in many cases may be the first thought, but still it involves all the pernicious consequences of betting *for the sake* of the money, and the morality of the act is not materially changed. It is as when a man takes intoxicating liquor,—he does not drink it usually *with a view* to the mischief which he may do under its influence, but still our laws hold him responsible for that mischief. A little attention to this subject we should think must convince any man that he cannot consistently with his integrity and his conscience, take money, which a pernicious custom and an unprincipled contract have placed at his disposal. Especially we are constrained to ask if there be a professing christian who is so far lost to moral honesty and the claims of his religion, as to obtain money by such means, or as not upon reflection to restore it if he has already taken it?

Thousands, we had almost said millions of dollars, are staked upon the pending presidential election, and besides the sacrifice of moral principle which it involves, and the encouragement which it affords to betting on the race-course and in games of chance, the consequences to individuals and families must in many instances be injurious if not actually distressing. The community have just been made indignant at a *religious* phrenzy which has led multitudes to squander their hard earnings, and taken from needy families their subsistence. Shall we look without indignity or remonstrance upon a *political* mania, which is causing immensely greater losses of property, and in ways at least equally foolish, wicked and ruinous. We ask then the friends of justice, of religion, and of good society, to refrain from betting on elections, and to rebuke the folly and sin of a practice, which is none the better for being common, and no more entitled to protection because great men, as well as the low and the vile, are its abettors.

EDUCATION IN ENGLAND.

The English public are waking up to the evils of popular ignorance, and seem resolved to atone for past remissness by future devotion to the cause of education. The government would have set itself to work in earnest on the subject ere this, had it been permitted to combine with common school instruction, measures to spread the religion of the Established church in every parish of the land. When forbidden to do this, by the strong voice of public sentiment, it would do nothing. Better that the whole kingdom perish in its ignorance, than that the interests of the Establishment be compromised! The result of the movement commenced a few years since by the government, is, that the leading religious denominations have aroused themselves to effort, on a scale never before contemplated, that they may provide schools in which their respective religious sentiments may be inculcated in connection with the rudiments of knowledge.

The National School Society—the daughter of the Established church, has issued its circular and obtained subscriptions already amounting nearly to a million of dollars.

The Wesleyan Methodists have made arrangements to secure a million of dollars at least, within seven years for local and general school purposes.

The Congregational Union have adopted measures to realize an equal amount, to be raised within five years.

The Baptist Union have recommended that the resources of the Baptist churches throughout the united kingdom, be zealously applied to the diffusion of education on the system of the British and Foreign School Society.

This doubtless is the *best*, the only efficient mode of sustaining the cause of universal education in England. Denominational peculiarities are thus made subservient to the public good, under the overruling hand of God; and were they never used for more unworthy purposes, no deep stigma could justly be attached to them.

THE NESTORIAN MISSION.—The ruins of which we took notice last week, concerning the breaking up of the Nestorian mission, appears to be without foundation. A gentleman in New York, who has a sister engaged in the schools at Oroomiah, informs the Commercial Advertiser, that a letter from that sister, dated the 27th of August, only one day before the Constantinople letter, makes no mention of the breaking up of the schools. She speaks of some difficulty with Mar Yohannan, but had no doubt that all would be amicably arranged.

DEATH OF MRS. VAN LENNEP.—The unexpected and afflictive intelligence has reached us of the death of Mrs. Mary E. Van Lennep, wife of Rev. Henry J. Van Lennep, and daughter of Rev. Dr. Hawes. She died at Constantinople on the 27th of September, at the age of 23. The friends of missions will deeply sympathise with Dr. H. who so recently accompanied his daughter to the field of her missionary labors, and who is thus suddenly called to mourn her loss to himself, and to the mission to which she had devoted herself.

AMERICAN BOARD.—Receipts of A. B. C. F. M. the last month, $17,538.81. Total, from August 1st to September 30th, 24,832.28.

A SABBATH SCHOOL IN A VACANT CONGREGATION.—A donation of eleven dollars worth of books from the American Sunday School Union, starts the whole community on its feet—gathers together sixty-two little children, and fifteen male and female teachers, who are organized into a school at once, and some thirty more are soon added. In connexion with, and as the result of this movement, a prayer-meeting rises up, and a new spirit is infused among the people, and a minister is called to labor with them—and present appearances justify the expectation of special blessing from the Holy Spirit. This is but a specimen from the state of Ohio, of what may be done in all the desolate places of the West, by the simple agency of some neighboring minister—going among them with a Sabbath school library in his hand. Inquisitiveness is the strongly marked characteristic of childhood and youth; it forms the germ of all intellectual and moral improvement; when not satisfied by "the tongue of the learned," it delights to thumb the page of the new printed book, and gratify its thirst at the stream flowing thence; and if that be a Sabbath school book, fraught with lessons of inspired wisdom, it produces salutary impressions that will be lasting as life, and perhaps as eternity too.

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A NEW SYSTEM FOR AIDING THE MEMORY.—Mr. L. D. Johnson has introduced a new and improved system of Mnemonics—a method of aiding the memory, and is now engaged in giving lessons to classes in the Marlboro' Chapel. The utility of this system none will question who have given it a moment's attention. One of the greatest hindrances to the acquisition of knowledge, is the difficulty of remembering historical and chronological dates, latitudes and longitudes, statistics, &c. The labor of overcoming this difficulty upon Mr. J.'s plan, is slight compared with the advantages to be derived, and a few hours attention to the subject under his tuition will afford ample satisfaction.

THE EOLIAN ATTACHMENT.—Mr. George Coleman, the young man who invented the "Eolian Attachment," which combines the tones of the piano and organ, has sold the patent to Reynolds & Clarke, of New York city, for the handsome sum of $100,000, beside a certain amount on all the instruments of this kind manufactured. He has now gone to England, where it is expected he will realize £100,000 more for his invention.

A COMPENDIUM OF NATURAL PHILOSOPHY; *with questions for practice, experiments, and questions for recitation, designed for the use of schools and academies. By Robert A. Coffin, A. M. principal of the Lawrence Academy, Falmouth, Mass.* For sale by Charles Tappan, 114 Washington street, Boston.

This work differs in some respects from those which have preceded it, especially as the questions are so stated that they cannot be answered without a knowledge of the principles of the science.

THE FOREIGN QUARTERLY REVIEW.—Messrs. Jordan & Co., No. 121 Washington street, have received the Oct. No. of the Foreign Quarterly, American edition. "Ireland from 1645 to 1649," the Liberation war in Germany, the Slave states of America, the Military power of Prussia, and the British Ambassadors, are some of the leading articles of this valuable work.

LITTELL'S LIVING AGE.—No 26 of this work has been laid on our table; there are few periodicals which contain more freshness, spirit, and attractive variety, or which seem destined to effect more useful results, by crowding out of existence much of the literary trash of the day. Published by T. H. Carter & Co., 118 1-2 Washington street.

No 27 of the same work, is published—see contents in another column. A new volume of this work is now commenced, and may accommodate those who do not wish to go back to No. 1.

THE ALBUM OF LOVE,—a neat little miniature volume, containing effusions as good *of the kind*, as any in the market. For sale by Isaac Tompkins, No 9 Cornhill, Boston.

FOR THE BOSTON RECORDER.

SABBATH SCHOOL MEETING.

The Sabbath school teachers and superintendents of our various denominations have been interested and instructed by two lectures delivered in Boston, by T. A. PACKARD, Esq., one of the secretaries of the American Sunday School Union. The first of these was at Rev. Mr. Hague's Church, on Sabbath evening, November 3, on the question, "What place do Sabbath schools properly occupy among the means of extending the Redeemer's kingdom." The *place* which these important institutions *do* occupy, was intelligently designated, as we think. Not above, and independent of the Gospel ministry, and the family influence, but auxiliary to both. A large and gratified audience was present.

Last Sabbath evening Mr. Packard lectured as per appointment at Bowdoin Square Church, and although two other meetings were held of much interest, the church was filled throughout. The sight of such a multitude of young and intelligent looking persons was very fine. Mr. P.'s subject was, "the adaptation and efficiency of the Sabbath school to counteract the influence of error and delusion;" and this he fully showed by a course of reasoning and illustration which brought the subject *home* to the heart and conscience. There is no question but that very many of the large assembly saw their duty and responsibility, as Sabbath school teachers, in a new and impressive light. Among the "errors and delusions" he specified those books, designed for the young, which, in an attractive and seductive style, convey impressions to the mind hostile to truth. And this he explained by an account of two such books, which were calculated to work great mischief. The large map which was placed conspicuously in front of the pulpit, and lighted behind, gave clearness and force to that part of the address which showed the danger of our country from the papist inundation. His account of the proposed settlement by the followers of that faith in the northwest section of the United States, including portions of Canada, was deeply interesting, and when the dark curtain like a heavy cloud fell, *blotting out* as it were, so large and fair a portion of our territory, the effect was electrical, and I believe every christian heart in the audience felt that it *must* not—it *shall not* be so! I cannot doubt that these lectures will be long remembered, and will have an abiding influence, and for one I feel gratified to the society which, in many ways has so greatly benefited our land.

A SUNDAY SCHOOL MAN.

ECCLESIASTICAL.

ORDINATION.—Rev. HENRY M. DEXTER, a recent graduate of Andover Theological Seminary, was ordained pastor of the Second Congregational Church and Society in Manchester, N. H., on Wednesday, 6th inst. Invocation and reading of the scriptures by Rev. W. A. Peabody of East Randolph; introductory prayer by Rev. Mr. Clement of Chester, N. H.; sermon by Rev. Mr. Kirk of Boston; ordaining prayer by Rev. Mr. Bradford of New Boston, N. H.; charge to the pastor by Rev. Mr. Dexter of Plympton; right hand of fellowship by Rev. Mr. Wallace of Manchester; address to the people by Rev. Mr. Bouton of Concord, N. H.; concluding prayer by Rev. Mr. Day of Derry, N. H.; benediction by the pastor.

The protracted and thorough examination of the candidate occupied the afternoon, and was well sustained. The exercises of ordination in the evening, were throughout peculiarly interesting, as was evinced by the attention of a crowded audience during nearly three hours. Rev. Mr. K. preached an able and eloquent discourse from 1 John, 3: 8. "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

The doctrine was clearly proved, that there is such a being as "the devil," and that the heart of every unregenerate man is in sympathy with the *principles* and *designs* of Satan's government, but Christ is destroying this dominion, and the "Son of God" will triumph. The charge was given by the father of the pastor, and it was affecting to see this venerable man, who has so long ministered in the region of "Plymouth Rock," visiting in his old age the granite hills of New Hampshire, to witness the ordination of his only son, and closing his solemn charge with the touching words, "*the hour has come! Now is fulfilled the dying prayer of a departed mother!*"

The right hand of fellowship, by Rev. Mr. Wallace, was not a heartless common-place ceremony. His earnest words, full of simplicity, the outflowing and the overflowing of deep christian affection, will be long remembered by the young pastor, as he has the warm heart and strong hand of such a co-laborer by his side. Mr. W. remarked, that six years ago he performed the *first* Sabbath service which was ever attended in Manchester. Since that time, their large house of worship had been built, and was so filled with hearers that "the place was too strait" for them. Mr. D.'s church has therefore recently been colonized, and it is delightful to witness the harmony prevailing between the parent church and its young and vigorous offspring.

The new church will worship for the present in a commodious hall, until their meeting-house shall be built.

The fact that these exercises were held in the house of Mr. W. gave additional interest to the service, and proved the genuine cordiality of his welcome. "Let such brotherly love continue."

Mr. D. has been called to the pastoral office with perfect unanimity—an uncommon thing in these days—and has a wide field of usefulness among an enterprising and prosperous people. The town, if it thrive as it has done, will soon be in reality, what it is in name, "the Manchester of America." Orthodox congregationalism has already gained a firm hold, and while we noticed houses of worship belonging to many various denominations, we were glad to find that the catholics had not yet entered there. The cross, that dear emblem of our holy religion, is not there desecrated, by adorning the churches of those who would rob the cross of all its precious efficacy, by denying its one great doctrine of justification by faith. P.

Communicated.

ORDINATION.—On Wednesday, Nov. 6th, Rev. RUFUS CHILDS, a graduate at the Gilmanton Theological Seminary of the last class, was ordained over the Congregational Church at the Iron Works in Gilmanton, N. H. The services of the occasion were as follows: invocation and reading of the Scriptures by Rev. Enos George of Barnstead; introductory prayer by Rev. Joseph Lane of Gilmanton; sermon by Rev. William Cogswell, D. D., President of the Theological Seminary; ordaining prayer by Rev. Abraham Bodwell of Sanbornton; charge to the pastor by Rev. Daniel Lancaster, of Gilmanton; right hand of fellowship by Rev. Hiram Freeman, of Concord; address to the people by Rev. John K. Young of Meredith Bridge; and concluding prayer by Rev. Giles Leach of Meredith Village.—*Communicated.*

ORDAINED in Holliston, Oct. 16, as an Evangelist to Northern Indiana, Rev. ALFRED HAWES. Sermon by Rev. Mortimer Blake of Mansfield; ordaining prayer by Rev. Mr. Long of Milford; charge by Rev. J. Storrs of Holliston; right hand of fellowship by Rev. E. Dowse of Sherburne. Mr. Hawes leaves the home of his youth with many kind wishes and fervent prayers. May the God of our common Zion give him success.—*Communicated.*

General Intelligence.

MASSACHUSETTS ELECTION.—The election in this state for Presidential electors, State officers, and members of Congress, took place on Monday last. We are indebted chiefly to the Atlas for the returns. The Whigs have made a net gain over 1843, of 10,459.

The vote for Gov. Briggs is	69,038
" " Mr. Bancroft	54,189
Liberty Ticket and scattering	9,664
Gov. Briggs' majority over all others	5,185

The six small towns not heard from will not essentially vary the result.

The vote for Presidential electors is as follows:

For the Clay Ticket	67,418
" Polk "	52,848
" Birney "	10,959
Majority for Clay	3,712

MEMBERS OF CONGRESS.—Hons. Robert C. Winthrop, Amos Abbot, George Ashmun, Julius Rockwell, John Quincy Adams, and Joseph Grennell, Whigs, have been elected by handsome majorities. Mr. Parmenter is defeated in the fourth district, Mr. Thompson leading him 427 votes. In the fifth district Hon. Charles Hudson lacks 400 votes of an election. In the ninth district, Hon. Henry Williams is defeated by 497 votes. The Hon. Daniel P. King falls short 50 votes of being elected.

THE STATE LEGISLATURE.—Senate, twenty-seven Senators have been chosen—all Whigs.

Representatives.—The Whigs have elected 178, and the Democrats 55 members to the House of Representatives.

RECAPITULATION.

Counties.	1843. Briggs.	Morton.	Sewall.	1844. Br.	Ban.	Sew.
Suffolk,	6896	4444	468	8778	4659	609
Essex,	6601	5879	1917	8670	6351	1757
Middlesex,	7839	8978	1370	9814	9343	1454
Worcester,	8920	7956	1671	9874	7696	1852
Hampshire,	3494	1820	441	3828	1676	525
Hampden,	3009	3546	331	3470	3625	413
Franklin,	2784	2358	338	2796	3107	344
Berkshire,	3386	3734	266	3607	3750	376
Norfolk,	4226	4393	708	5264	4383	765
Bristol,	3276	5148	880	4967	5155	555
Plymouth,	2916	3054	604	4603	3505	705
Barnstable,	1793	1506	243	2296	1492	243
Dukes,	246	302	45	306	261	27
Nantucket,	493	980	0	643	956	30
	57,879	54,942	8,911	69,038	54,189	9,664

Gov. Briggs' majority in the city over all others is	3457
Gov. Briggs' majority last year	1496
Nett Whig gain over 1843 in this city	1513

PRESIDENTIAL ELECTION.—*New Jersey* has elected Clay electors by 950 majority, and has chosen four Whig Representatives and one Democrat to Congress, in place of four Democrats and one Whig, who represent the state in the present Congress.

Maryland has chosen Clay electors, by a majority of about 3,300, showing a Whig gain of about 2,750 on the Governor's election on the 2d of October last.

New York, the Polk and Dallas electors are chosen by about 5,000 majority. The Democrats have elected 21 members of Congress, the Whigs 9, and the American Republicans 4, in the place of 24 Democrats and 10 Whigs, who represent the state in the present Congress.

Ohio has chosen Clay electors by about 5,000 majority.

Georgia.—Returns from 64 counties give 13,922 votes for Clay, 11,827 for Polk; Clay's majority, 1,395. In October, in the whole state (93 counties) the democratic majority was 2,348. The Atlas thinks the state has gone for Polk.

North Carolina.—Returns from 54 counties give Clay 20,667; Polk 18,645,—decidedly a Whig state.

Indiana.—Returns from 29 counties give Clay 3821 votes, Polk 2843; Whig majority so far 978. There are 58 counties to be heard from.

Michigan.—The Advertiser says that returns from more than half of Michigan confirm the opinion, that the state has gone for Polk by 3,500 majority.

Maine.—This state has gone in favor of Polk and Dallas by quite a large majority.

THE PRESIDENTIAL ELECTORS will assemble in their respective states for the choice of President and Vice President of the United States, on the first Wednesday (4th day) of December.

RHODE ISLAND THANKSGIVING.—Governor Fenner of Rhode Island has issued his proclamation in compliance with a resolution of the General Assembly, appointing a Thanksgiving on the 5th of December.

THANKSGIVING.—Gov. Bouck has appointed Thursday, Dec. 12, as a day of public thanksgiving in the state of New York.

EXPLOSION.—An air-tight stove exploded in Tyler street on Sunday afternoon, doing some damage to the house and furniture.

FIRE.—About two o'clock on Tuesday morning a fire broke out in the store of Edward Brinley, druggist, in Market Square, and entirely destroyed the building with its contents. It also did some damage to the adjoining stores. Faneuil Hall, which was directly opposite, was considerably endangered, but was saved by the fire department. The light was intensely bright, and must have been seen at a great distance. The loss is estimated at upwards of $50,000, which is partly covered by policies of $10,000 each at four offices in this city on goods, and one of $2200 at a fifth office on the building.

ANOTHER FIRE.—On Wednesday morning, Mr. Wilson's house in Crescent Court, was discovered to be on fire. The fire had made such progress before any members of the family were awake, that it was with great difficulty their lives were saved. Two young men escaped to the roof of an adjoining house. Mr. and Mrs. Wilson and child were saved by a short ladder resting upon the shoulders of two men. The servant girl hung by her hands upon the sill of the window, fifteen minutes, before a ladder could be procured to take her down. The fire is supposed to have been the work of an incendiary.

VERMONT LEGISLATURE.—The Legislature of Vermont adjourned on the 31st ult., after a session of three weeks and one day. The principal acts passed were, an act providing for a geological survey of the state; an act abolishing the militia system, so far as regards the enrolled militia; an act relating to dealers in spirituous liquors, to inn-keepers, &c.; providing for the election of three Commissioners in each county in the month of January to have control of the subject of lincenses; an act modifying the act of 1842, relating to capital punishment, so that the sentence of death shall not be executed in less than one year, and making it the duty of the Judge to order execution within three months after the expiration of the year.—*Traveller.*

LIBERTY IN VERMONT.—Vermont law now is—1st. That no judge or other magistrate shall take cognizance of the 3d section of the Act of Congress of 1793. 2d. That no sheriff, jailor, or other officer or citizen of Vermont shall seize, detain, or imprison any person claimed as a slave. 3d. That no officer or citizen of Vermont shall aid in transporting from the state any person claimed as a slave. 4th. The penalty for violation of either of these provisions is a fine of $1,000, or confinement in the State Prison five years. Massachusetts law is, in effect, the same. *Anti-Slavery Reporter.*

OUTRAGEOUS ASSAULT UPON AN OLD MAN.—As Brutus Aldrich, of this city, was going up town, about 11 o'clock, on Saturday night, he was stopped by three Irishmen, one of whom asked him what he wanted. Aldrich replied he wanted "nothing but civility." The Irishman then said, "you are a Clay man I suppose." "What is that to you, if I am?" said Aldrich; upon this, the Irishman struck him a violent blow on the head. Two watchmen within hearing hastened up, arrested the Irishman, and carried him to the watch house. He was fined $20 and costs.—*Providence Transcript.*

NATIVE AMERICANS.—Two of the leading papers in Albany—the *Daily Advertiser* and *Citizen*—came out the day succeeding the election, fully and unequivocally for the support of the principles of this party. And the same conclusion appears to be arrived at by the whigs throughout the state, with few exceptions. This will cause parties to assume a new front, and fight upon new grounds. The result can only be known after a few year's trial.—*Baltimore Gaz.*

HURRICANE IN MISSOURI.—We learn from the Western Expositor, printed at Independence, Jackson county, Missouri, that a destructive hurricane visited that section of the state about nine o'clock on the night of the 25th ult. Its effects were lamentably disastrous. It varied from five to seven hundred yards in width, and pursued a straight direction.

Ten or twelve are reported as killed, and many more were crippled and bruised; houses and mills were blown down, and furniture and fragments were scattered in every direction.

FROM HALIFAX.—A letter received in this city, dated Halifax, Nov. 4, says: "There is a great stir among us, in consequence of the Acadia leaving yesterday without any mail from here, caused by some difference between the mail officer and our Governor, who has this morning chartered the Margaret (reserved steamer) to carry them forward."

The above refers only to the mail made up at Halifax, and not to that forwarded hence by the Acadia.—*Atlas.*

LATEST FROM RIO JANEIRO.—By the arrival of the bark St. Joseph, we have advices from Rio to the 16th of September last. Politically the news is important. A correspondent writes:

The latest news from Rio Grande is that the war between Buenos and Brazil, has at length commenced in earnest, several skirmishes having taken place on the north side of the La Plata, during the march of the Brazilian army toward Montevideo.

The Brazilians will not make so easy a conquest in that quarter as was supposed; they are not as good soldiers, and have not had the experience that the Montevideans have had, besides the blockaded city had received strong reinforcements from the capital and all the principal towns throughout the Argentine Republic.

General Paz has left here for Montevideo; a small detachment left a few days before him, under his special command. He will overtake them before they reach Rio Grande, when they will join a force of 12,000 men and march immediately for the seat of war.

President Rosas is confined to his palace with the gout, and has become more severe in his orders than ever. He can never become reconciled with any of the notnern states of South America; he has declared eternal enmity with them.

The continual difficulties of the country have made hides very scarce; there are at present less than there ever have been. Vessels at all the sea ports have been compelled to wait a good while for their full cargoes, and some have sailed without a sufficiency.—*New York Tribune.*

SANDWICH ISLANDS.—By three vessels which arrived in the Columbia, in May last, from Honolulu, accounts were received of great rejoicing in the islands, consequent on the acknowledgment of their independence by the United States and European powers.

Mr. Record, a young lawyer from New York city, who accompanied the Oregon emigration of 1843, and passed onward to the islands, had been appointed attorney-general of the Sandwich islands by King Tammeamah.

The other confidential officers of the king are also Americans, as well as the most enterprising planters and merchants of that flourishing little kingdom.

HORRORS OF THE SLAVE-TRADE.—The South African Commercial Advertiser of 27th of January, says, that in some of the slaving vessels recently captured, the space between decks, where the living cargo was stowed away, was so small that young children, boys and girls from eight to twelve years of age, could not creep in on their hands and knees—*they were pushed in, or, lying flat on their faces, crawled in like worms!*

Summary.

The N. Y. True Sun says that a man named William Beman, from Philadelphia, was detected in the Tenth Ward, attempting to smuggle in his vote. He was tried *a la code Lynch*, and adjudged to be tarred and feathered, a punishment which was accordingly inflicted.

The heat of the chimney from the furnace of the iron works at Cadyville, Ohio, called the Catalan Forge, is successfully used to work a steam engine, which hammers down the iron to the size of half an inch.

Capt. Basil Hall, one of the libellers of this country, her social aud political condition, etc., is dead.

Fodder for cattle, in England during the approaching winter, is likely to be scarce, the oat and barley crops being short in the straw, and the turnip crops scarcely average ones.

Fourier said the world would not be destroyed until 73,000 years more had passed away.

Dick, the slave who was convicted of the murder of Mrs. C. A. Turner, at Lexington, Ky., has been sentenced to be hanged on the 19th of the present month.

The specie received at New Orleans since 1st Sept. last amounts to $295,781.

Barry, the clown at Astley's theatre, London, has made another voyage on the Thames in a washing tub, drawn by four geese.

It is ascertained that the capital required for thirty-one railroads, authorized by the British Parliament will be fifty-five millions of dollars.

It is rumored that George Lowry, second chief of the Cherokee Nation, is dead:—so says an Arkansas paper.

The Vermont Watchman says:—Railroad stock is among the most profitable of any in New England. The Concord stock is now 25 per cent. above par. The Central road if the stock is soon taken would at once, beyond all doubt, command a premium, as it would be the only road connecting with Lake Champlain and Canada.

A London paper says:—"Webster's American Dictionary of the English language is now ordinarily esteemed the best work of its kind. It forms two octavo volumes containing 83,000 words. The price is three guineas, and an earlier date than 1841 should not be purchased."

Mr. J. W. Maynard, of 24 Sudbury street, lost his pocket book containing $109 in bank bills, and a few papers, in the crowd at Faneuil Hall on Friday evening. The pocket book, minus the money, was found early next morning, by a small boy, in Wilson's Lane.

Rev. J. D. L. Lender, a convert from Romanism, was ordained at the Crosby street, Chapel, New York, on the 4th, expecting to devote himself to the French population of New York city.

It is only 25 years since anthracite coal was first used for fuel, and only 25 years since the first shipments of coal were made from Philadelphia; and yet, during the last 12 months, about 3,000 vessels have cleared from that port, laden with coal.

A musician a long time ago, in giving notice of an intended concert at Cleveland, Ohio says, "a variety of other songs my be expected, too tedious to mention."

A few days ago, a man riding a fine horse, well equipped, travelling from Missouri to Texas, was stopped on the road, about eight miles from Van Buren, Arkansas, and lighted of $5,000 counterfeit gold. The pieces were of the denominations of $5 and $10.

Thirty-eight thousand bottles of Congress spring water are sent away from Saratoga annually, yielding a net profit of one dollar per dozen.

A letter from Constantinople, dated 27th Sept. reports the release of Dr. Wolff by the Khan of Bokhara. The Dr. was daily expected at the Persian frontier.

William J. Bacon, the clerk in the post office at Albany, who was arrested on a charge of stealing money from letters pleaded guilty, and was on Friday sentenced to ten years in Auburn.

John Overs, the author of a clever volume, 'The Evenings of a Working Man,' to which Mr. Dickens contributed a preface, has recently died, leaving a widow and family unprovided for. He had long been ill, and hoped by publishing his productions to compensate in some degree his inability to work.

Revenue collected at the port of New York during the month of October, $1,334,675,43.

One of the American Republican papers in Philadelphia has nominated General Scott and Judge M'Lean as the candidates for President and Vice President in 1848.

The religious name which General Scott's daughter received, on recently taking the veil, is Sister Mary Emanuel. Her baptismal name is Virginia.

A man in New York made an estimate a few days ago, of the number of Omnibusses going up and down Broadway during an hour. The number was 258, being 129 each way.

Mr. Addison Davis, in a letter to the editor of the Essex county Washingtonian, says that twenty-six persons are now in the Insane Asylum, Brattleboro', Vt., in consequence of insanity produced by the influence of Millerism.

The war between Buenos Ayres and Brazil, has commenced in earnest; several skirmishes have taken place on the north side of the LaPlate, during the march of the Brazilian army towards Montevideo.

Marriages.

In this city, Mr. Charles Smith, to Mrs. Julia Ann Cain; Mr. Isaac L. Plummer, to Miss Caroline A. Bowles; Mr. Wm. W. Benet, of New Bork, to Miss Mary Nichols, of this city; Mr. E. A. Whitney, to Miss Joanna A. Hook; Mr. James M. Tower, to Miss Lucy M. youngest daughter of the late Elijah Fitch; Dr. Henry O. Stone, to Miss Mary B. Low.

7th inst. by Rev. Mr. Riddell, George Merrick, Esq. of Glastenbury, Ct. to Miss Elizabeth Ann Hubbard, of this city.

12th inst. by Rev. Mr. Rogers, Mr. Charles Bugbee, of Boston, to Miss Emily Bates, of Bowdoinham, Me.

In East Cambridge, Mr. James Blodget, to Miss Sarah A. Jackson.

In Medford, Mr. James M. Wait, to Miss Orilla W. Annis, both of Charlestown.

In Milton, Mr. L. W. Babcock, to Miss Cornelia W., daughter of Mark Hollingsworth, Esq.

In Dedham, on the 7th inst. at St. Paul's Church, by Rev. Mr. Babcock, Mr. Louis Wheaton Seaver, of New York, to Miss Susan Waters, daughter of George Dixon, Esq.

In South Abington, by the Rev. Daniel Thomas, Mr. Daniel Reed, to Miss Mary A. Smith; Mr. Nahum B. Smith, to Miss Charlotte Robinson, all of E. B.

In Wenham, by Rev. D. Mansfield, Mr. William Dame of W., to Miss Emeline Wilkins, of Danvers.

In East Randolph, 7th inst. by Rev. W. A. Peabody, Mr. Ebenezer Clark, to Miss Lydia Paine, daughter of Mr. Benj. Paine, all of E. R.

In Kingston, on the 5th inst. Miss Mehitable Cushman, of K., daughter of Deacon Nathaniel Cushman, to Mr. James H. Stetson, of Roxbury.

In Enfield, Oct. 29, by Rev. R. McEwen, A. A. Foster, Esq., of Boston, to Mrs. Louisa P. Hobbs.

In Gardiner, Me. Mr. James H. Hood, of Boston, to Miss Almira Collins, of Lynn.

In New York city, 10th inst. at the New England House, by the Rev. Dr. Spring, Capt. Elbridge Gerry Colby, to Miss Dolly Osgood, both of Salisbury, Me.

In Washington, D. C., Nov. 8, Charles H. Raymond, Esq., Charge d'Affaires ad interim from the Republic of Texas, to Miss Mary Jane, eldest daughter of John Underwood, Esq. of the Treasury Department.

Deaths.

In this city, Miss Nancy, wife of David Kimball, of East Cambridge, aged 70; Mrs. Sophia Osborn, 34; Mr. Ephraim Snow, 84; Mr. John Thompson, 60; Mrs. Tamar Andrews, widow of the late Justin Andrews, 44; E. Preble Motley, youngest son of Thomas Motley, 23.

In South Boston, Nov. 7, Miss Mary Ann, eldest daughter of the Rev. Lemuel Capen, 24.

In Charlestown, Nov. 8, Mr. James B. W. Tufts, son of Mr. Joseph F. Tufts, 28.

In Quincy, Oliver Billings, Esq. 77.

In Newton, widow Sarah Lothrop, 93.

In Chelsea, Miss Elizabeth Green, 64.

In Dedham, Oct. 21, Edward Whiting, 79.

In East Randolph, 3d inst., of consumption, Miss Louisa Paine, daughter of Mr. Lucius Paine, 20. "Her sun hath gone down while it was yet day."

In East Abington, Oct. 16th, Mrs. Susanna H. Fenno, 79. She had long been a member of the church to whom those who knew her would apply the declarations of its Head; "Blessed are the poor in spirit, for theirs is the kingdom of heaven: Blessed are they that mourn, for they shall be comforted."

In Marlborough, of erysipelas, Nov. 10, suddenly, and deeply lamented, Mrs. Mary B., wife of Dr. Benjamin W. Hildreth, 60.

In Northampton, Nov. 10, Maria Louisa, eldest daughter of the late Eben Hunt, of N.

In Wakefield, N. H. 1st inst. Mrs. Mary Jane, wife of Mr. Nathaniel Paul, and daughter of Dea. James Dennison, of Boston, 25.

In York, Me. of typhus fever, Paul Simpson, 19.

In New Orleans, of yellow fever, Mr. Siloam G. Chase, 34. Mr. C. was a native of Unity, N.H.

In Waterloo, Seneca county, 20th ult., Hon. Needham Maynard, aged 88. He was in the battle of Bunker Hill, and an invited guest at the great celebration.

OBITUARY NOTICES.

Died in Grafton, Nov. 1st, of consumption, Mrs. MARY K., wife of Mr. Charles E. Kimball, and daughter of Mr. Benjamin Greene, aged 28.

Although she has in the midst of her days, left her friends to mourn, they mourn not as those who are without hope. For the last thirteen years she has been a consistent member of the church of our Lord Jesus in this place, a member of the Sabbath school, and of many benevolent societies, always ready to do good to the extent of her ability. In the many trials she was called to endure, she was patient,—through her whole sickness of twenty-one months, calm and submissive, perfectly willing the Lord's will should be done. In one of her distressing hours she was asked if she did not want to go and be with her Savior. She replied, "*No, I want to suffer all he has for me here, first.*" She was sensible her end was approaching. Several days before her death she disposed of her worldly affairs as calmly as though it was a matter of every day's occurrence. Near her last she said, "I am going." Being asked where? she answered, "Where trouble can never come." Soon she folded her hands across her breast and began to pray for the last time, "O Lord, take me where"—and we could hear no more, and she fell sweetly asleep. "Let me die the death of the righteous, and let my last end be like his."—*Communicated.*

[Printers in Boston, Providence, R. I., New York and Vermont, please notice this death.]

Died in Wenham, of consumption, Mr. ISRAEL D. BARNES, aged 33 years. The deceased left a wife and three children, an aged mother with other endeared relatives, to lament their irreparable loss. But they believe that for him to die was gain. He made a profession of religion when about sixteen years of age, and during his long and painful illness was sustained and cheered by a hope of heaven. This hope brightened as he drew near to the eternal world. On the morning of his death he expressed, as he had previously done, a desire to depart and be with Christ. "I love my wife and children much," he said, "but I love my Savior more. May God be their support." In his great weakness and bodily distress he said, "I am happy, perfectly happy." When asked how his prospects for eternity appeared, he replied, "glorious, *glorious!*" and soon without a struggle he fell asleep in Jesus. "Blessed are the dead who die in the Lord."—*Communicated.*

Notices.

☞ J. B. GOUGH lectures for the *last* time in this city on SUNDAY EVENING, at the TREMONT TEMPLE, after which he goes to New York for several weeks. Those who have not heard him should not fail to do so.

Nov. 14. M. GRANT, Pres. of B. T. A. Society.

☞ The annual sermon before the BOSTON CHILDREN'S FRIEND SOCIETY will be delivered by the Rev. Mr. BUTLER, at GRACE CHURCH, Temple street, on next SABBATH EVENING, Nov. 17th. Services to commence at 7 o'clock. The centre pews, to be reserved for gentlemen.

Nov. 14. S. W. CUSHING, Secretary.

☞ MR. COLBURN'S Singing School will open on MONDAY EVENING NEXT, at the ESSEX STREET VESTRY, which will afford an excellent opportunity of attending to those who wish to acquire a knowledge of the elements of Music, as well as an elegant Pronunciation. It is hoped Mr. C. will be encouraged by a full attendance on that evening.

☞ PILGRIM ASSOCIATION.—The next meeting of the Pilgrim Association will be held at the house of the Scribe, in Plymouth, on the THIRD TUESDAY of the present month, at 9 A. M. J. DWIGHT, Scribe.

Plymouth, Nov. 4, 1844.

☞ WORCESTER COUNTY BIBLE SOCIETY.—The annual meeting of this association will be holden at Worcester, on WEDNESDAY the 13th of November next. Members will meet at the American Temperance House at 10 o'clock A. M., for the choice of officers, and the transaction of other appropriate business, and at 7 o'clock in the evening of the same day, at the South Church in Worcester, to hear the annual report, and addresses on the great objects of the society. The Rev. J. C. BRIGHAM, Secretary of the American Bible Society, and the Rev. MR. REED, of New York, are expected to address the meeting.

By order of the Directors.

Worcester, Oct. 26, 1844.

☞ A CARD.—The undersigned would take this opportunity of returning thanks to his people, who, on Thursday, Oct. 17, made a Donation Visit at the parsonage, and brought with them substantial evidence of their affection and generosity, in most liberal donations, both of provisions and money. May this delightful visit be the means of strengthening their love for the Gospel and its ministry; of uniting pastor and people more closely to one another; and of making the pastor more faithful to his trust. He would likewise take this occasion to acknowledge the receipt, at previous times, from members of the church and society, of monies, whereby he was constituted an honorary member of the A. B. C. F. M., and of the Massachusetts Home Missionary Society. HENRY B. SMITH.

West Amesbury, Oct. 26, 1844.

☞ The subscriber gratefully acknowledges the kindness of the church and society to which he ministers, in constituting him an honorary member of the A. B. C. F. M. Also, of the American Tract Society, and both himself and wife members of the Palestine Missionary Society.

HORACE D. WALKER.

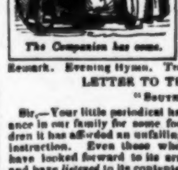
East Abington, Nov. 8th, 1844.

☞ NOTICE.—Those who will subscribe for the Recorder and pay in advance, for the year 1845, shall receive it gratuitously until the first of January.

THE YOUTH'S COMPANION.

Published Weekly, by N. WILLIS, at the office of the Boston Recorder. Price $1 a year in adv.

CONTENTS OF NEXT WEEK'S NUMBER.



The Companion has come.

Suffolk Street Chapel, (with a picture.) Visit to the Sea Side.—No. III. The Missionary Box. The Untruth. New way of settling Disputes. The way to be Happy. The Plantain, (with a picture.) The Grass, the Lamb. The Good Samaritan, (with a picture.) A Love Chase. Be Satisfied. Children, Honor your Parents. Editor's Northern Tour. The Turtle Dove. A Wheeling Article. Capping the Climax. Princely Beneficence. Remark. Evening Hymn. To a Robin.

LETTER TO THE EDITOR.

"SOUTH DEDHAM, April 20, 18[illegible].

Sir,—Your little periodical has made its weekly appearance in our family for some fourteen years. To my children it has afforded an unfailing source of amusement and instruction. Even those who were too young to read, have looked forward to its arrival with much eagerness, and have *listened* to its contents with delight.

Yours respectfully, H. C. B."

BRIGHTON MARKET.—MONDAY, Nov. 11, 1844.

FROM THE BOSTON DAILY ADVERTISER.

At Market 835 Beef Cattle, 195 Stores, 2500 Sheep, and 1100 Swine. Several lots of Beef Cattle and several hundred Swine unsold.

PRICES—*Beef Cattle*—In consequence of the "Election" the number of buyers at market was quite limited, and last week's prices were with difficulty obtained. We quote extra 4,50 a 4,75; first quality $4 a $4,25; second quality 3,50; third quality $2,75 a 3,25.

Barrelling Cattle—Mess 3,12½; No. 1, 2,50.

Sheep—Lots from 1,25 to 2,50.

Swine—Dull. Lots to peddle 3 a 3½ c for Sows, and 4 a 4½ c for Barrows. At retail from 3½ to 5 c.

NEW YORK CATTLE MARKET, Nov. 11.—At market 1000 beef cattle, (34 from South) 2500 sheep and lambs. Beef cattle—ordinary lots fall 25 c per cwt. cheaper; prime we quote 5,25 a 5,75, with extra at 6. Sheep and Lambs—The latter we quote $1 a 2,75, former 1,25 a 4, as in quality. 500 left over.—*Journal of Commerce.*

Advertisements.

Westminster Academy.

THE WINTER TERM of this popular Institution will commence on the LAST WEDNESDAY in the present month (Nov. 27,) under the care of the permanent instructer, MR. A. H. MERIAM.

The increasing popularity of this school, indicated by the number of pupils during the past year, is the highest evidence we have that the advantages here offered for securing a good common education, as well as preparing candidates for college, are equal to those of any other similar institution in New England:—while the beauty of our village location, the salubrity of our climate, and the good moral and religious influence maintained over the minds of the pupils, make it a very desirable place for those who desire that the hearts of the young should be improved, as well as their minds instructed in useful knowledge.

TERMS.—Common English branches, $3,00 per quarter. Higher English branches, $3,50. Languages, $4,00. Extra charge for Drawing, Painting and Music.

Good board can be obtained in respectable families, from $1,25 to $1,75 per week.

S. S. SMITH, President of Trustees.

Westminster, Nov. 14, 1844. 3w.

Milton Academy.

THE WINTER TERM of this Institution will commence on the FIRST TUESDAY in December, and continue eleven weeks; and after a vacation of one week the Spring Term will commence, and continue the same number of weeks.

Scholars are received at the beginning and middle of a term, but in no case for less than a term.

Instruction is given in all the branches usually taught in academies; and no labor spared to render the pupil thoroughly acquainted with whatever he studies.

An extensive and valuable Philosophical Apparatus has lately been purchased for the Institution, in connection with which Lectures will be given from time to time, before the School.

Board can be obtained in good families, on reasonable terms; and a small number can be accommodated in the family of the Principal, where parental kindness, combined with decision and firmness and an unceasing watchfulness over the manners, habits, and morals, of those committed to his charge, will be exercised.

TERMS—Tuition in advance;
Languages, $7 00.
English Branches, 5 00.

E. J. MARSH, Principal.

Milton, Nov. 9, 1844. 4w.

Easton Academy.

THE PRESENT TERM commenced the 28th October. Pupils received any time during the term. Gentlemen in the city wishing to send their children into the country to school, will find this a favorable location, there being neither tavern nor store in the immediate vicinity. The distance from Boston is about two hours ride by a daily stage and railway.

The Principal acknowledges with gratitude the liberal patronage thus far extended to him, and solicits a continuance of it.

Parents wishing to place their children under the immediate care of the teachers, are invited to call and examine the regulations of the Boarding House and School. It is of the first importance that pupils should commence at the beginning of the term, since it will be necessary to class them; and all that enter at a later period will labor under the disadvantage of joining classes in advance of them, or the number of recitations will be so increased as to render the time for the daily examination of each far too short for the pupils' interest. Young gentlemen preparing for College, will receive particular attention.

Terms—There will be four terms in the year, of twelve weeks each.

Board—Washing and mending included. $2,00 per week.

Tuition—For low branches, $3,60 per term; for high branches, $4,50, do; for Languages, $5,40 do.

ISAAC PERKINS, Principal.

References:—Rev. Luther Sheldon, Rev. Paul Dean, Cyrus Lothrop, Esq., Hon. Howard Lothrop, Dr. Caleb Swan, Oakes Ames, Esq., Capt. Lincoln Drake, Easton. Jabez Ellis, Esq., Jonathan Ellis, Samuel J. Bird, Esq., Boston. 3w. Nov. 14.

Charlestown Female Seminary.

THE FORTY SECOND TERM of this Institution will commence on TUESDAY the third of December next, and continue seventeen weeks. Printed plans of the Seminary, containing particular information respecting it, will be furnished to all who apply, by letter or otherwise, to the subscriber, No. 84 Main street, Charlestown, or at the Seminary Building in Union and Lawrence streets, (one mile from Boston.) Application for rooms should be made soon.

Nov. 14. ALBERT J. BELLOWS, for the Trustees. 3w.—*

Wheaton Female Seminary,
NORTON, MASS.

THE WINTER TERM of this Institution will commence on WEDNESDAY, DECEMBER 4, and continue fourteen weeks, under the care of Miss MARTHA C. SAWYER, as Principal.

TERMS.—Board, including washing and lights, $1,75 per week. Tuition in the English Branches, including Calisthenics and Vocal Music, $7,00 per term. Latin and Greek, $3,00, French, $4,00, Drawing, $3,00, Painting, $4,00 per term. Instrumental Music, $12,00 per term. $2,50 for the use of the instrument.

None are admitted under 13 years of age.

Tuition *gratuitous*, to daughters of ministers who may require it.

Application should be made immediately to

Nov. 7. 5t. L. M. WHEATON, Secretary.

Ipswich Female Seminary.

THIS Institution will commence its third term under the care of REV. JOHN P. COWLES and MRS. EUNICE CALDWELL COWLES, on WEDNESDAY, December 4, and continue sixteen weeks.

TUITION in English studies, $7,00; including languages, $8,00; instruction on the Piano, with use of the instrument, $9,00 per quarter of 24 lessons.

BOARD, including washing and lights, $1,75 per week. Applications may be made to the Principals. 5w. n7.

Littell's Living Age.
PRICE 12 1-2 CTS.

CONTENTS OF NO. XXVII.—NOV. 16, 1844.

VISIT of the French King to England—Tahiti. The Conquest and the Conqueror. Meum and Tuum. The Royal Favorite and her Victim. The Speculator. Education: the New Department of State. M. Brachet's opinion of Animal Magnetism. News on the 5th October, 1844. The Ellenborough Ailment. The War in Otaheite. Lowell's Poems. Capture of the Isle of France. The Insanity of Don Quixote. Man may die of Glanders. Legend of King Robert of Sicily. London Streets. English Songs, by Barry Cornwall. British Association: Dr. Buckland, Jr. The French in Otaheite. Considering Oneself Horsewhipped. Epitaph of the Black Prince. Mr. D'Israeli. British in Honduras—Gibraltar of the Red Sea. Public Debt of England.

POETRY.—SCRAPS.

Published by T. H. CARTER & CO., 118½ Washington street. Nov. 14.

MISS L. PARKER'S
Academy for Young Ladies,
NO. 11 PINCKNEY STREET, BOSTON.

THIS Institution is located in the vicinity of the STATE House, and its design is to impart a thorough, practical, and finished education.

Advantages will be afforded for acquiring an extensive and thorough acquaintance with the English Branches, the Latin, Greek, French, Spanish, Italian, and German Languages; also Music, both Vocal and Instrumental, Drawing and Painting, and various styles of Embroidery, including French raised work, &c.

The Principal is well aware that many young ladies devote much time to the studying of Modern Languages without acquiring the most essential part: the knowledge and habit of speaking them. Therefore this Institution has been established with peculiar reference to the accomplishment of that important and useful attainment, the speaking of Modern Tongues with fluency. With that object in view she has resided in the most distinguished French and Spanish Institutions in New Orleans and Havana; and is assisted by experienced European Teachers, who reside in her family, and speak all the Languages mentioned.

Having had much experience in teaching in many of the principal cities in both Northern and Southern sections of the United States, and lastly in the Colleges and families of the nobility at Havana, she trusts that she shall fully justify the expectations of those who may extend to her their patronage.

Particular attention will be paid to the morals and manners of the pupils placed under her care, and it will be her aim to bring the social affections into exercise, and to train the pupil to correct habits of thought and action, and to make the acquisition of knowledge a pleasant occupation.

Calisthenics, and other exercises, which tend to promote the health, and render the carriage easy and graceful, will be taught, if required.

Lessons will be given in any of the above mentioned branches, at hours not interfering with the regular studies; and Boarders will be admitted into the family of the Principal, on reasonable terms.

Terms for tuition, from $12 to $30 per Quarter.

REFERENCES.

BOSTON. Hon. Abbott Lawrence, Rev. Asa Eaton, D. D., Henry Farnam, Esq., Rev. E. N. Kirk, Rev. Wm. B. Tappan, Rev. G. W. Blagden, J. A. Palmer, Esq., Rev. S. K. Lothrop, Winslow Lewis, M. D., Rev. Baron Stow.

LOWELL. Rev. Theodore Edson, Rev. Amos Blanchard, Samuel Lawrence, Esq., John C. Dalton, M. D.

NEW YORK. L. E. Hargous, *Mexican Consul*; John Marsh, *Cor. Sec. of Am. Temp. Union*; Willard Parker, M.D.

PHILADELPHIA. Rev. J. McKnight, Joseph H. Dulles, Esq., S. S. Fitch, M. D.

Rev. J. B. Hutchison, *Prof. of Ancient Languages, at Oakland College, Miss.*

NEW ORLEANS. Alfred Hennen, Esq., Seaman Field, Esq., J. A. Maybin, Esq.

HAVANA. El Senor Don Carlos Pedroso, Gen. Robert B. Campbell, *U. S. Consul.* 3m Sept. 19.

SCHOOL OF PRACTICAL RHETORIC, ORATORY AND ELOCUTION.

MESSRS. RUSSELL and MURDOCH, respectfully announce, that the exercises of their Establishment are arranged in separate classes for Gentlemen, Ladies, Youth and Children. Private instruction also is given to individuals.

The Classes in the various departments of Corporeal Exercise and Vocal Culture, are open as usual.

Terms may be ascertained by calling at Boylston Hall.

Boston, Oct. 31, 1844. 4w.

Bradley's Sermons Complete.

FAMILY and Parish Sermons, preached at Clapham and Glasbury; together with Practical Sermons for every Sunday and Principal Holyday in the Year. By the Rev. Charles Bradley. Two volumes in one.

MEMOIR OF LARNED. Life and Eloquence of the Rev. Sylvester Larned, first Pastor of the First Presbyterian Church in New Orleans, by R. R. Gurley.

CHRISTIAN FEMALES. Memoirs of Eminent Christian Females, with an Essay on the Influence of Female Piety, by the Rev. James Gardiner, A. M., M. D.

Just received, and for sale by *CHARLES TAPPAN*, 114 Washington street. Nov. 14.

New Works.

CONFESSIONS of an Inebriate.
The Young Pastor's Guide, by Dr. Pond.
The Sacred Chorister.
Tholuck on Romans.
Temperance Fables.
Pamphlet on Secret Temperance Societies.
Just received by *ISAAC TOMPKINS*, No. 9 Cornhill. Nov. 14.

BERTINI'S METHOD FOR THE PIANO FORTE. The best work for that instrument ever published. This is the standard method in Europe. American edition. Published and for sale, wholesale and retail, by E. H. WADE, 197 Washington street. o17.

TEMPERANCE ALMANAC of the Massachusetts Temperance Union. Just published, and for sale at their room, No. 9 Cornhill. Nov. 14.

Boston Tea Company.

TEAS, IN FAMILY BOXES, containing from 2 to 20 lbs. From 25 Cents to 87½ Cents per Pound.

COFFEE: RAW, ROASTED AND GROUND.

☞ 84 COURT STREET, OPPOSITE THE HEAD OF BRATTLE STREET. s7.

Reuben Kent at School.

A BEAUTIFUL VOLUME, written by a Lady of New England, for the American Sunday School Union, and just published at No. 5 Cornhill, Boston. Four plates, price 30 cents.

OPINIONS OF EDITORS.

Contained in this little volume is a most wholesome and impressive lesson of sterling integrity and adherence to the true christian principle. Scarcely a boy in the community but may learn something from Reuben Kent's life at boarding school, where he was surrounded by temptations, but where amid them all he preserved his character, and honored his Heavenly Father.

We would, that every Sabbath scholar could have a copy. It is a treasure worth keeping.—*Baptist Record.*

A very interesting narrative, teaching impressively a most salutary lesson. We commend it to the attention of parents and Sunday school teachers.—*Christian Observer.*

For sale, with all the publications of the Society, at No. 5 Cornhill.

Nov. 14. *WM. B. TAPPAN*, Agent.

NEW VOLUME OF GRIFFIN'S SERMONS.

SERMONS not before published, on various practical subjects, by the late E. D. Griffin, D. D.

Notes, Critical and Practical, on the Book of Leviticus, by George Bush.

Social Minstrel, designed for the use of the Domestic Circle, Schools, Concerts and Classes, by D. Paine.

The United States Almanac, or Complete Ephemeris for the Year 1845.

Leighton's Works, Complete. Memoir of Nettleton.

Tappan's Elements of Logic. Life and Eloquence of Larned.

Porter's Homiletics, cheap edition.—Gethsemane and Calvary.

Pneumatic Experiments.—Willard's Universal History.

Lately published, and for sale by *BENJAMIN PERKINS*, 100 Washington street. Nov. 14.

Revolutionary Orders

OF General Washington, issued during the year 1778, '80, 81, and 82, selected from the MSS. of John Whiting, Lieutenant and Adjutant of the 2d Regiment, Massachusetts Line, and edited by his son, Henry Whiting, Lieut. Col. U. S. Army.

Just published, for sale by *CROCKER & BREWSTER*, 47 Washington street. Nov. 14.

Note Paper.

HIGHLY finished English Satin Note Paper, put up in neat packages of five quires each.

French Letter Paper, large size, thin.

London Extra Superfine, Satin Post gilt.

For sale cheap, by *BENJAMIN PERKINS*, 100 Washington street. Nov. 14.

DENTAL SURGERY.

DR. PERKINS, SURGEON DENTIST,

WOULD inform his friends and the public, that he has removed to No. 3 WINTER STREET, (corner of Washington street) where he will be happy to attend to the various branches of his profession, such as setting Mineral Teeth on Pivot, Gold Plate and Paladium, with or without false gums, upon the principle of Capillary Attraction and Atmospheric Pressure, without springs or clasps, (which are very liable to injure the natural teeth) so as to be firm and serviceable.

Dr. P. would call the attention of those suffering from TOOTHACHE to *his new method of filling teeth* that ache,—he relieves the pain in a few minutes, and then fills the tooth so as to be firm and useful. If those requiring such operations will call upon him he will explain to them his method of filling such teeth, and also refer them to many of his patrons who have been benefited by his mode of practice. Teeth partially decayed *filled with gold, so as to arrest the progress of decay* and be made serviceable during life. Particular attention paid to the Teeth of Children at the period of Second Dentition, when much may be done to *give order, symmetry and beauty to the teeth*, and prevent subsequent decay and pain.

☞ Dr. P., having had several years experience in his profession, and *having reduced his charges from 25 to 50 per cent.*, feels confident of giving entire satisfaction. To those unacquainted with him professionally the best of reference will be given.

All operations warranted. *A liberal discount always made to those in moderate circumstances.* 1y. Nov. 7.

J. CLOUGH, M. D.,
SURGEON DENTIST,
No. 9 Winter street.

DR. C. is in possession of all the improvements of the profession, such as inserting teeth by atmospheric pressure, using solder of equal fineness of the plate, the most approved instruments for extracting, and chemicals for destroying the nerve or alleviating the toothache. Also, manufacturing teeth in blocks to fit particular cases, from a single tooth to a whole set with gums, which give them a most beautiful and natural appearance. This mode of inserting teeth is comparatively new, and practised by only a few of the best dentists in the city. Defective teeth filled with the best materials and in the most durable manner. Clergymen and physicians with their families, who desire operations will be charged only half the usual price. Persons from the country wishing for operations will receive a discount for a part or all of the expenses of visiting the city, according to the amount of business done. That Dr. C. may be consulted with more confidence, he would say that he is an educated physician, and a member of the Medical Society. All operations warranted, and charges reasonable. Office hours from 9 A. M. till 5 P. M.

6m. Oct. 24.

EXTENSIVE DRY GOODS ESTABLISHMENT
AND
CARPET WAREHOUSE.
HENRY PETTES & CO.,
224 Washington Street, Boston.

SELECTION OF
SILKS AND SHAWLS
FROM THE
GRAND NATIONAL EXHIBITION
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Manufactures of France
AT
PARIS.

NEW AND SPLENDID STYLES OF
CARPETING,
At very low Prices.
Superfine all wool Carpets at 75 cts. 200 P's Elegant
BRUSSELS CARPETS,
of the Latest London Patterns, selected expressly for our own sales.
Painted Carpets of all sizes.

H. PETTES & CO., having made very extensive arrangements for the *FALL TRADE*, are now prepared to offer their large and valuable stock of goods on very favorable terms, viz.—

RICH SILKS,

Of the latest styles and most rare and beautiful description,—in every VARIETY OF COLOR AND QUALITY—a large portion of them full yard wide. Especially designed for

Fashionable Walking Dresses, Evening Dresses, Rich Cloaks and Pelisses, Cardinals, and Misses'

DRESSES.

45 Packages of rich goods for

DRESSES AND CLOAKS,

of every fashionable style.

IN SPLENDID SHAWLS,

H. P. & CO. are able to offer the most complete and perfect selection ever exhibited in this country,—consisting in part of

SUPERB LONG SHAWLS,

At Prices from $25 to $150 and $500. Colors, scarlet, white, blue, drab, green and black.

CASHMERE SHAWLS,

At Prices from $10 to $40, in ENTIRE NEW STYLES OF BORDERS AND COLORS. And also a complete assortment of

USEFUL AND COMFORTABLE SHAWLS,

At Prices from $1 to $25.—And 100 of the NEW STYLE of

PARIS MEDALION SHAWLS.

Since the extensive enlargement of our establishment the past winter, it has been, by universal acknowledgment, the leading DRY GOODS AND CARPET WAREHOUSE in the city. And our arrangements for the Autumn Trade are such as will fully sustain this reputation. Our goods are sold at

ONE FIXED PRICE,

And we pledge ourselves to sell a better and handsomer Silk, Shawl or Carpet, for the same money than any other house.

HENRY PETTES & CO.,
224 Washington Street,
BOSTON.

Poetry.

FOR THE BOSTON RECORDER.

THAT GOODLY LAND.

They tell me of spring and summer here,
Of flowers that are fair, and skies that are clear;
Of cool shady bowers, and of blooming fields,
And of land which a golden harvest yields.

But I know of a brighter, fairer clime,
Where the spring and summer most sweetly chime;
Where flowers immortal in their freshness bloom,
'Mid scenes of the living—not o'er the tomb;
Where the bowers of light in their order lie,
Inviting repose 'neath a radiant sky;
Where a harvest of glory, forever shall wave
Round homes of the living—not o'er the grave.

They tell me of friends on this earth below,
And of joyous scenes wherever we go;
Of beaming eyes, and of forms that are fair,
And hearts that beat with a friendship most rare.

But I've heard of a realm where friendship's flame,
On the altar of God is ever the same;
Where eyes with rapture eternal are bright,
And scenes which we love ne'er shrouded in night;
Where forms in angel-like beauty repose,
With hearts that are pure as the stainless snows,
In garments of light, on pavements of gold,
They shine in a splendor that cannot be told.

They speak of the hills and the vales of time,
Where murm'ring streamlets and zephyrs chime;
Where rivers so deep to the ocean flow,
That ships in their pride o'er their billows go.

But no hill is like Zion, the mount of God,
No vale like that by ransomed ones trod;
No stream like that fountain under the throne,
Whose life-giving power to all is made known.
There, there is a fresh and fadeless bloom,
There fairest forms live unsought by the tomb;
The saints call it *heaven*; "'tis a goodly land,"
And round its loved bowers in circles they stand.

D. H. B.

O THOU THAT PLEAD'ST WITH PITYING LOVE.

O thou that plead'st with pitying love,
How large that love and free,
When sad and wounded here, we prove
There's rest alone in Thee!

Poor wanderers tired, bereft of all,
To sin and bondage sold,
We strive, till freed from Satan's thrall,
We 're brought to Jesus' fold.

With fervor at the sinner's heart
Thou plead'st to enter in,
And there the kindly balm impart,
That heals the wounds of sin.

"Open the door to me, my spouse,
My love is ever true;
My head with drops of midnight flows,
My locks are filled with dew."

Who shall not, Lord, with love adore,
When thus Jehovah pleads?
What bosom will deny the door
When Jesus intercedes?

Enter this heart my Savior, God!
Take there thy joyful rest;
Shed thy renewing grace abroad,
And be my constant guest.

Poems of Wm. B. Tappan.

The Family Circle.

NEATNESS.

"Mary, which of your friends do you like best to visit, Caroline or Lucy?"

"I like them both, mamma; Lucy is a good natured girl, but I don't like to go to see her."

"Why, my dear."

Because every thing is in such confusion. Her doll and books, and playthings are all scattered about the floor; and if we want to make dresses for the doll, needle-book, and thimble, and scissors, must be looked for, and perhaps not found after all. The very last time I was there, we were going to take a walk, but it was so long before Lucy could find her gloves, that it was too late."

"You think then that Lucy would be happier, if she were more attentive to neatness?"

"Yes, mamma, I am sure of it; but why do you ask?"

"Would you be very much surprised if I should tell you I think another little girl of my acquaintance in danger of acquiring the same habits?"

"You don't mean me, ma?"

"Yes, dear, I do."

"Why, ma, I did not know that I was at all like Lucy."

"I do not think your offences against good order so flagrant as hers, but I think they will become so, unless you guard against them. For instance, do you recollect what you did with your hat and gloves this morning?"

"Yes, mamma," [blushing.]

"You know the natural progress of such habits, is from bad to worse, and therefore I think it important that you should begin now, to correct them. Are you willing to try?"

"Yes, mamma."

"Well then, I will endeavor to assist you; and as the first step towards your good habits, I advise you to have a particular nail for your bonnet, where it shall be hung."

THE LITTLE BOY'S PURCHASE.

The following interesting anecdote of the Rev. Dr. Vaughan of London, was related by himself, at the close of a lecture on Persia, which he lately delivered at Stepney Meeting Sunday school room:

'May I be allowed,' said the Rev. gentleman, 'to make a few observations relating to myself. I well remember when I was young, possessing for the first time a guinea. I remember, too, that this circumstance cost me no little perplexity and anxiety; as I passed along the streets, the fear of losing my guinea induced me frequently to take it out of my pocket to look at it; first I put it in one pocket, and then I took it out, and put it in another—after a while I took it out of the second pocket and placed it in another, really perplexed what to do with it! At length my attention was arrested by a book auction. I stepped in, and looked about me. First one lot was put up, and then another, and sold to the highest bidder. At last I ventured to the table, just as the auctioneer was putting up the 'History of the World,' in two large folio volumes. I instantly thrust my hand into my pocket, and began turning over my guinea, considering all the while whether I had money enough to buy this lot. The biddings proceeded—at last I ventured to bid too. 'Hallo, my little man,' said the auctioneer, 'what, not content with less than the world!' This remark greatly confused me, and drew the attention of the whole company toward me, who seeing me anxious to possess the books, refrained from bidding against me, and so the World was knocked down to me at a very moderate price.

'How to get these huge books home was the next consideration. The auctioneer offered to send them; but I, not knowing what sort of creatures auctioneers were, determined to take them myself—so after the assistant had tied them up, I marched out of the room, with these huge books upon my shoulder, like Samson with the gates of Gaza, amidst the smiles of all present. When I reached my home, after the servant had opened the door, the first person I met was my now sainted mother. 'My dear boy,' said she, 'what have you got there? I thought you would not keep your guinea long.' 'Do not be angry, mother,' said I, throwing them down upon the table, 'I have bought the World for nine shillings.' This was on Saturday, and I well remember sitting up till it was well nigh midnight, turning over this History of the World. These books became my delight, and were carefully read through and through. As I grew older, I at length became a Christian, and my love of books naturally led me to desire to be a Christian minister. To the possession of these books I attribute, in a great measure, any honors in connection with literature that have been added to my name.

'I have not mentioned this anecdote,' said the Rev. gentleman, 'to gratify any foolish feeling, but to encourage in those young persons I see before me, that love of literature which has afforded me such unspeakable pleasure—pleasures which I would not have been without for all the riches of the Indies.'—*London S. S. Teacher's Magazine.*

"Get up Girls!—The editor of the Portland Express, in discoursing upon early rising, talks in this wise:—"Up with you! Don't sleep away this beautiful morning. Mary, Ellen, Abby, Sarah, Olive, Caroline, Jane, Eliza Jane, Hannah! and all the rest of you lazy girls, arouse! wake up, rise, and see the sun shine, and brush away the dew from the beautiful grass. You not only lose the best portion of the day, while you linger in bed, but you depress your spirits and contract sluggish habits. What if you are sleepy? Jump out of the bed—fly round—stir about, and in a few minutes you will be as bright as larks. We wouldn't give a straw for girls who won't get up in the morning. What are they good for? Lazy, dumpish creatures—they are not fit for wives or companions. Our advice to young men who are looking for wives, would be, never select a female who dozes away the precious morning hours. She may help to eat, but will never prove a helpmate."—*London Patriot.*

Youthful Courage.—A little boy, about three years old, who had been in the habit of straying away from home, was found one day sitting on the edge of a wharf, with his legs hanging over the water, and apparently absorbed in calm contemplation of the beautiful scene before him. The father thinking it a good opportunity of curing him of his erratic propensity, crept cautiously up behind him, and pushed him headlong into the cooling brine—immediately jumping in himself to the rescue. No sooner was the little fellow safely landed on the wharf, than shaking himself with delight, he exclaimed, "Oh, do that again, father, do!"

ALWAYS READY TO DEPART.

It matters little at what hour of the day
The righteous falls asleep. Death cannot come
To him untimely who is fit to die;
The less of this world, the more of heaven
The briefer life, the earlier immortality.

Millman.

Agricultural.

THE BEST COWS.

You cannot be absolutely certain, when you purchase heifers, that you will have good cows, but by close attention you may acquire the art of judging pretty accurately whether they will prove good. The first point is the udder; if this is not capacious or if it has not the power of becoming so, she will never be a great milker. Then the *color* of the skin, that is important if you would have rich milk; it should be yellow, or rather a mahogany color; but you will want good teats too to draw the milk; large teats, not standing close together are a good sign. These are the most important points.

As to the form of the cow, you will not choose a large head and horns, for it costs too much to support them; nor long legs, to make you hold the pail up from the ground, and to require high fences. Long legs require too much support; they are not good even for travelling. Choose short legged animals whenever you have the choice, whether cows, oxen, horses, or hogs. Choose slender necks and tapering tails; straight backs and broad briskets, for such feed better and are less liable to disease. The cow's *body* should be large in comparison with her head and limbs, but it is not an object to keep very large cows or oxen, or horses on our farms, as a general rule. Middle sized cows, and those below it, you will almost always find better milkers than large cows are.

In regard to the color of the body, a red or yellow, or yellow brindle, is as indicative as any, of a good rich milker. You cannot always determine, by any external marks, whether your heifer will prove a good cow. After trying her one summer, you can tell better, and you can then turn her off for beef if you choose. On purchasing you will have some regard to color as a matter of fancy. Nobody wants a black cow or a white one; and though partly colored cows are endurable, no white man buys a skunk colored horse for his own keeping.

Mild and gentle cows are better than irritable animals, and will be more ready to yield her milk. By close scrutiny you can determine in some degree by the countenance and the motions of the heifer, whether she is naturally docile; yet very much depends on her breaking, her treatment and education during the first season. Vicious treatment will make any animal vicious; still there is a difference of character independent of education. Examine the eye and the face of the heifer; a large mild eye, with a yellow circle or halo around it, is a good indication. The face should not be large, and the bones should all be small in proportion to the body. A large chest is evidence of good lungs and of a hardy animal. The hips should be well spread, for obvious reasons.

By proper attention to selecting and breeding we may just as well have a race of cows that will yield ten pounds of butter per week as five pounds. We know of no neat stock superior to our red Devon cattle; such as we meet with in all parts of New England.—*Ploughman.*

KEEP YOUR BEST STOCK.

Many farmers are in the habit of selling their best animals, as they will bring the highest price. A greater mistake cannot be made. A difference of ten or even twenty per cent. in the price of a single animal, is a small affair compared with this difference in a whole herd. By keeping the very best to propagate from, the whole may be made of equal excellence, and in the course of a few years, numerous animals might be produced having the excellent properties that now distinguish some few of the best.

What should we say of a farmer who has several highly valuable varieties of potatoes, and other kinds that are inferior, and for the sake of ten cents extra for a bushel, he sells for consumption all his best varieties, and plants those that are inferior, when in consequence of this imprudent measure, his next crop will fall short twenty-five per cent. Every one will condemn this course, and few, if any, are so wanting in discretion as to pursue it; yet many take a similar course in selling their best animals, and propagating from the poor.

For the purposes of work, beef, and the dairy, there are probably no cattle superior to our native breed, where attention has been given to improve them, though some improvement for certain purposes may be made by a cross with foreign breeds that excel in the qualities desired. There is a vast difference in our cattle in sections where much attention has been given to improvement by selecting the best, when contrasted with those where little or no attention has been paid to the subject, and as a matter of course, the best have been sold, or eaten up because they were the fattest. Every man that raises stock has it in his power to make improvements, and he should avail himself of all the advantages around him to turn this power to the benefit of himself and posterity.

Cultivator.

Miscellaneous.

Use of Tea and Coffee.—One of the most remarkable facts in the diet of mankind is the enormous consumption of tea and coffee. The slightly stimulating and narcotic properties of these substances do not seem sufficient to account for the fact, that upwards of 800,000,000 of pounds of these articles are annually consumed by the inhabitants of the world. It has, however, been found that they contain a certain active principle, which though small in quantity, is yet supposed to form an important part in the human economy. This principle is called *theine* in tea, and *cafeine* in coffee, but they are identical in composition; and what is very remarkable, this same principle has been discovered in the Paraguay tea, a species of holly used for infusion by the natives of South America; and a principle very similar, called *theobromine*, is found in the nuts from which cocoa and chocolate are prepared. Now, according to Liebig, there is found in the blood a principle called by him *taurine*, resulting from the destruction of the tissues of the body, and having a composition so closely resembling *theine*, that the one may be easily converted into the other. Taurine performs an important office in the economy of respiration, and Liebig suggests, that the introduction of theine into the system prevents the destruction of the tissues for the purpose of forming taurine, and thus, though not nutritive itself, it becomes indirectly nutritious to the body in saving its tissues from destruction.—*Athenæum.*

Printer's Wives.—When Dr. Franklin's mother-in-law discovered that the young man had a hankering for her daughter, that good old lady said she did not know so well about giving her daughter to a printer—there were already *two* printing offices in the United States, and she was not certain the country would support them. It was plain young Franklin would depend for the support of his family on the profits of a third, and this was rather a doubtful chance. If such an objection was urged to a would-be son-in-law when there were but two printing offices in the United States, how can a printer hope to get a wife, now, when the last census shows the number to be 1557.

Honorable Examples.—The late President Harrison taught, for several years, in an humble Sabbath school on the banks of the Ohio. The Sabbath before he left home for Washington, to assume the duties of Chief Magistrate of the nation, he met his Bible class, as usual. And his last counsel on the subject to his gardener, at Washington, it may be hoped, will never be forgotten by the nation:—when advised to keep a *dog* to protect his fruit, he replied—Rather set a *Sunday School Teacher* to take care of the boys.

The late Chief Justice Marshall and the late Judge Washington of the Supreme Court of the United States, were both active in the Sabbath school cause. At the age of seventy, the Chief Justice regarded it as his high honor to walk through the city of Richmond at the head of a Sunday school procession.

The present Chancellor of the University of New York city (Mr. Frelinghuysen) was a Sunday school teacher while he held the office of Attorney General of New Jersey, and afterwards while a Senator in Congress; and he may still be seen cheerfully associating with the humblest teachers.

The Hon. B. F. Butler was a Sabbath school teacher while holding the office of Attorney General of the United States, and has, at the present time, his Bible class for young men.

And the visiter at Saratoga Springs, who will look into the Sabbath school, may there see the Hon. Chancellor of the State of New York, (R. H. Walworth) with other literary gentlemen, animating the young in their Bible investigations.—*N. Y. Journal of Commerce.*

A Good Conscience.—Speak not well of any unadvisedly—that is sordid flattery. Speak not well of thyself, though never so deserving, lest thou be tempted to vanity; but value more a good conscience, than a good commendation.

Burkitt.

Economising.—"You don't want nothing, my dear Sally," said the good mother, when her only *darter* got a husband, and was about settling in the woods—"you don't want nothing except a dish-kettle, of the iron-ware sort. When your father and I commenced, we had nothing but a dish-kettle. I used to boil my coffee in it, and pour that into a pitcher; then boil my potatoes in it, and put them in a plate, while I used it to stew up my meat in; and always after meals I fed the pigs out of the same kettle. You can do a great deal with a dish-kettle, Sally, if you only have a mind to."

Led Astray.—A good story was recently told at a temperance meeting in New Hampshire. A stranger came up to a Washingtonian with the inquiry, "Can you tell me where I can get something to drink?" "O yes," said the other, "follow me." The man followed him through two or three streets, till he began to be discouraged. "How much further must I go?" said he. "Only a few steps further," said the Washingtonian, "*there's the pump!*" The man turned round and *vanished.*

Bad Ambition.—In societies of the profligate and wicked, there are always some whose miserable ambition it is to distinguish themselves by being preeminently bad.

Bad Spell of Weather.—"Thomas, spell weather," said a teacher to a new pupil. "W-i-e-a-th weth—i-o-u-r-ur, weather." "Well, Thomas, I think that is the worst spell of weather we have lately encountered. You may sit down."

Advertisements.

The Ciceronian;

OR the Prussian Method of Teaching the Latin Language. Adapted to the use of American Schools. By B. Sears.

This work has been recently published, and already introduced into several of the best schools in the country, and approved by all who have examined it. It is confidently commended to teachers *as the best work* for commencing the study of the Latin language.

From the Professors in Harvard University.

We consider this book a very valuable addition to our stock of elementary works. Its great merit is that it renders the elementary instruction in Latin less mechanical, by constantly calling the reasoning power of the pupil into action, and gives, from the beginning, a deeper insight into the very nature, principles, and laws not only of the Latin language, but of language in general. If the book required any other recommendation besides that of being the work of so thorough and experienced a scholar as Dr. Sears, it would be this, that the system illustrated in it is not a mere theory, but has been practically tested by many able instructors in Germany. We wish that the same trial may be made here.

Very respectfully yours,
Charles Beck,
Cambridge, Oct. 24, 1844. C. C. Felton.

From S. H. Taylor, Prin. of Phillips' Academy, Andover.

I have examined with much pleasure and profit the 'Ciceronian' by Dr. Sears. It is admirably adapted to make thorough teachers and thorough pupils. It requires of the teacher a precise and intimate acquaintance with the minutiæ of the Latin tongue, and necessarily induces in the pupil habits of close thought and nice discrimination. The plan of the work is excellent, as it constantly calls the attention of the pupil to the peculiar construction and idioms of the language, and by a system of constant reviews keeps the attention upon them till they are permanently fixed. The pupil who shall go through this book in the manner pointed out in the plan of instruction, will know more of the Latin than most do who have read volumes.
Andover, Oct. 3d, 1844. S. H. Taylor.

From the Messrs. Abbott, New York.

Gentlemen:—We have examined the Ciceronian and have made some use of it in our institution. We intend to introduce it more fully, considering it, as we do, a very valuable aid in teaching the elements of the Latin tongue.
Yours respectfully,
Jacob Abbott,
New York, Oct. 8th, 1844. Gorham D. Abbott.

Opinion of the Press.

From the Christian Review.

The Ciceronian is based on the principles of a work published by Dr. Ernest Ruthardt of Breslau. The Prussian Minister of Education was so much pleased with it as to order a copy for every gymnasium in the kingdom; he at the same time called the attention of teachers to its merits, and the consequence has been, a very general approbation of the method, and its adoption in about a hundred gymnasia.

The book is peculiarly fitted for young learners, and is eminently adapted to make thorough linguists and independent scholars.

We recommend to all teachers of the languages to avail themselves of the earliest opportunity to become acquainted with its contents.

From the Biblical Repository.

Professor Sears is one of the ripest scholars, and we scarcely know a work accomplished by him, more important than the preparation of this little volume.

The method explained in the Ciceronian is unquestionably the very best method of making effective Latin scholars. Would that it were commenced and pursued in all our schools.

From the Baptist Memorial.

A work much needed; our elementary books in Latin are meagre affairs; we have tried them in teaching, and felt how much there was yet to be attained in smoothing the pathway to the acquirement of the Latin tongue. We are ourselves using this book of instruction, and can confidently advise its adoption.

From the New England Puritan.

This is an admirable work of the kind. The author very justly remarks that "in languages, no less than in mathematics, those commentaries which give to the student the result without the labor of the process, are ruinous to scholarship." The literary gentlemen at Andover and Newton have laid our youthful linguists under many obligations, by furnishing the helps and creating a taste for a severe but successful prosecution of their studies.

From the Christian Watchman.

This is a beautifully executed volume, and one which, if we mistake not, has long been a desideratum in the primary classical department of the schools of this country. We most cordially recommend the Ciceronian, both for its plan and its valuable selections, to classical teachers and students, and also to rusty graduates who may begin to find that it is time to repair some of the mistakes of their early classical learning.

☞ *Teachers wishing to examine this work will be supplied with a copy Gratis, on application to*
GOULD, KENDALL & LINCOLN, 59 Washington street. *Nov. 7.*

New Music Book.

THE SOCIAL MINSTREL: designed for the use of the Domestic Circle, Schools, Concerts, and Classes; consisting of *Sacred* and *Secular* Songs, Duetts, Trios, Quartettes, Rounds and Choruses, principally selected from the best European authors; arranged with an accompaniment for the Piano Forte; by David Paine, editor of the "Portland Sacred Music Society's Collection," and organist of the Bowdoin Square Church.

Just published, and for sale, wholesale and retail, by *CROCKER & BREWSTER*, 47 Washington street. n7.

New Books.

THE MASS. S. S. SOCIETY has just published the following new books:

Memoir of Sarah Maria Stearns. 36 pp., 18mo. This is one of the most remarkable and affecting accounts of a pious child, that we ever read. She died at the early age of three years and three months. The evidences that she was truly born of the Spirit, exhibited during the last year of her short life and especially during a most painful and protracted surgical operation, in removing a seed from her throat, which was the cause of her death, were numerous and very striking.—Children and parents, especially members of *Maternal Associations*, should read and study this little volume.

Blind Celestine of Paturages. 108 pp., 18mo. A beautiful testimony to the influence of the word of God and the value and importance of the gospel ministry, in guiding one from the darkness and absurdities of Popery, into the light and joys, and consolations of a purer faith. The book is full of the richest instructions to *all*, and especially to every class of christians, and to those who *think* they are "*whole* and need no physician."

The One Talent. 54 pp., 18mo. The young christian, who wishes to be useful, and employ his talents, whether they may be many or few, in doing good,—will be instructed by the perusal of this interesting book. Every Sabbath school teacher and scholar should also read it.

Government of the Thoughts: For Young Men. 108 pp., 18mo. This is peculiarly a book for *young men*, and they will find it replete with *thoughts* in which they will do well to give heed.

For sale at the Depository, 13 Cornhill.
Nov. 7. C. C. DEAN, Treasurer.

The Eclectic Reader.

A READING BOOK, designed for the higher classes in Schools and Academies. Also,

An Introduction to the Eclectic Reader, a selection of familiar Lessons for Common Schools, by Prof. B. B. Edwards.

Published and for sale by *B. PERKINS*, 100 Washington street. *Nov. 7.*

Pneumatic Experiments.

A CATALOGUE of Pneumatic Instruments, manufactured and sold by N. B. & D. Chamberlain, with Experiments, illustrated with numerous engravings and notes.

This day published and for sale by *BENJAMIN PERKINS*, 100 Washington street. *Nov. 7.*

American Almanac, 1845.

THE American Almanac and Repository of Useful Knowledge, for the year 1844.

Just published and for sale by *B. PERKINS*, 100 Washington street. *Nov. 7.*

Infant Church Membership.

OR the Relation of Baptized Children to the Church, by Wm. A. Stearns, Pastor of the Evangelical Congregational Church, Cambridgeport.

From the Daily Albany Argus. "This is a timely, judicious and invaluable production. The doctrine which it maintains in regard to the relation of baptized children to the church is far enough from being an innovation. It is recognized in the creeds and confessions of Reformed churches generally; though there is, perhaps, no doctrine that in these latter days has gone more into practical disuse. It is high time that the church should awake to her obligations on this subject; and this small treatise is admirably adapted to produce such a result. It deserves the attentive consideration not only of church officers, but especially of christian parents. The whole subject is presented in a perspicuous, forcible and attractive manner; and the christian public at large will have reason to be grateful not only to the author for writing such a work, but to his brethren in the ministry for moving for its publication."

Published by *CROCKER & BREWSTER*, 47 Washington street. *Nov. 7.*

Agents Wanted,

LOCAL and Travelling, to establish Reading Associations upon a plan fully tested, in many places, by the experience of more than three years, which secures to each member for the sum of from two to four dollars a year, the reading, of from $50 to $100 worth of the best periodicals in our language.

Also, to get subscribers for many of the best periodicals of the day, and religious newspapers. Clergymen unemployed will find this a favorable opportunity, until a better offers, to be usefully employed and get a fair compensation, as a liberal discount will be allowed.

Apply to or address (post paid) WILDER & CO., Periodical Dealers, 73 State street, Boston. tf. *Nov. 7.*

The New Englander.

E. P. PEABODY, 13 West street, is publisher of the New-Englander, and will furnish the work to subscribers, and to Booksellers and agents. The subscribers, who were furnished with Vol. 1, by Wilder & Co., whose agency has ceased, will confer a favor by informing E. P. Peabody how they will have the work forwarded to them hereafter. The first number of Vol. 2, will be forwarded to them all in some instances, perhaps when the subscribers may have expected to receive them by private conveyance. eowtf. *Jan. 11.*

Swan's Primary School Reading Books.

The Primary School Reader, Part 1;
The Primary School Reader, Part 2;
The Primary School Reader, Part 3.

THIS series of books, completed a few months since, has already been introduced into the public schools of Charlestown, Cambridge, Roxbury, Springfield, Dorchester, Dedham, and many other towns. The third part is used in the grammar schools of this city.

Also, just published,

The Grammar School Reader, by William D. Swan, Principal of the Mayhew Grammar School, Boston.

Extracts from the Records of the School Committee, Roxbury.

"In School Committee, Roxbury, Sept. 23, 1844, Ordered, that Swan's Grammar School Reader take the place of Worcester's Third Part in the public Schools of this town.
Attest: JOSHUA SEAVER, Secretary."

Published and for sale by LITTLE & BROWN, 112 Washington street. tf. *Oct. 10.*

The Martyr Missionary.

THE MARTYR MISSIONARY of ERROMANGA; or, the Life of John Williams, who was murdered and eaten by the savages in one of the South Sea Islands. Prepared for the American Sunday School Union.

The above book of 270 pages, with three elegant engravings, is just received from the press of the Society, and is for sale, at No. 5 Cornhill. Price 40 cents. A very attractive and valuable book.

All the publications of the Parent Society, constantly for sale, at No. 5 Cornhill.
Nov. 7. *WM. B. TAPPAN*, Agent.

BOOKS FOR COMMON SCHOOLS AND ACADEMIES.

PUBLISHED BY
Jenks & Palmer,
SCHOOL BOOK PUBLISHERS,
NO. 131 WASHINGTON STREET, BOSTON,
AND FOR SALE BY BOOKSELLERS AND COUNTRY TRADERS GENERALLY.

EMERSON'S SPELLING BOOKS.

Emerson's National Spelling Book and Pronouncing Tutor, on an improved plan, with Reading Lessons. One hundredth edition.

Introduction to the above, for younger scholars, by the same. These works are highly recommended by teachers and others; are used in the Boston Public Schools, and also extensively in the various schools in the United States.

WORCESTER'S READING BOOKS.

Primer, or First Book. Second Book, for Reading and Spelling. Introduction to the Third Book. Third Book, with Rules and Instructions. Fourth Book, with Rules.

This series is considered by Teachers and others to be the most valuable now before the public. The Rules and Instructions for avoiding common errors, form their peculiar characteristics. Wherever used, the books have given entire satisfaction.

PARLEY'S SCHOOL BOOKS.

Parley's First Book of History. Parley's Second Book of History. Parley's Third Book of History. Parley's Arithmetic. Parley's Book of the United States.

The histories contain Maps and Engravings, and being in general use in the Schools and Academies in our country, may be considered as standard books for the instruction of youth in History.

EMERSON'S ARITHMETIC, (in Three Parts.)

Part 1, contains Easy Lessons for Beginners. Part 2, contains Lessons for all Scholars. Part 3. contains the higher operations. Key to Parts 2 and 3. Questions to Part 3.

This series of Arithmetics is in use in the Schools of New York, Philadelphia, and Boston, and in other institutions where the modern improvements are adopted.

BAILEY'S ALGEBRA.

Bailey's First Lessons in Algebra, for Academies and Common Schools. Key to the above, for Teachers.

The above Algebra is on the inductive plan, and is designed for those who are not versed in the science. It is used as a Class Book in the Public Schools of Boston, and in various Schools and Academies of high character in all parts of the United States.

GOODRICH'S UNITED STATES.

Goodrich's History of the United States, adapted to the capacity of Youth. Revised and enlarged from the One Hundredth edition, and brought down to President Tyler's administration. Goodrich's and Emerson's Questions to the above.

The above History of the United States is among the most popular works of the kind. It is in use in the Boston Schools, and has a high and extensive popularity.

WORCESTER'S DICTIONARIES.

Elementary, adapted for use in Schools and Academies, containing nearly 9000 more words than any other School Dictionary.

Comprehensive, (Pronouncing and Explanatory,) designed for the same, and for general reference.

This Dictionary is recommended by persons of the highest literary merit, as "combining advantages as a Pronouncing Dictionary, superior to all others," and as being "a most comprehensive, correct, and useful compendium."

RUSSELL'S ELOCUTIONARY SERIES.

1. Lessons in Enunciation. 2. Rudiments of Gesture. 3. Exercises in Elocution.

MUSIC BOOKS FOR SCHOOLS.

The Little Songster, an Elementary Singing Book for Primary Schools, by G. J. Webb, President of Handel and Haydn Society, Editor of Mass. Col. Church Music, &c.

The Common School Songster, for advanced learners; by the same. Published under sanction of the Boston Academy of Music.

The Young Lady's Vocal Class Book, designed for families and the higher schools; by the same. Published as above.

The above form a progressive series; for the use of Families and Schools.

MISCELLANEOUS.

Grund's Geometry, Part 1, Plane—Part 2, Solid. Ditto Philosophy. Do. Chemistry. Do. Arithmetic. Do. Algebra. Sullivan's Class Books, Political, Moral, and Historical. Frost's Grammar. Bossut's French Phrase Book. Holbrook's Geometry. Abbott's Little Philosopher. Noyes's Penmanship.

Hildreth's United States. Hall's Lectures to Teachers. Blair's Outlines of Chronology. Johnson's and Walker's School Dictionary. The Child's Botany.

In addition to the above, always for sale, at satisfactory prices, a complete assortment of *School, Music, and Miscellaneous Books, Stationery, &c.* tf *March 14.*

Knapp's Theology.

LECTURES on Christian Theology, by George Christian Knapp, D. D. Translated by Leonard Woods, Jr., D. D. Reprinted from the American edition of 1831. A few copies for sale by *CHARLES TAPPAN*,
Nov. 7. 114 Washington street.

To German Students.

FOLLEN'S Practical Grammar of the German Language; Follen's German Reader, for Beginners. Follen's German Grammar and Reader are considered to be the best works of the kind in use. The second and third editions of the Grammar were both greatly improved, by corrections and additional rules and illustrations, by the author; since which, the work has passed through several editions, and has been introduced into Harvard University;—The German Reader, also, has been repeatedly printed; and its popularity is constantly increasing. New editions published and for sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. 3w. *Oct. 31.*

Professor Upham's New Work.

WAITE, PEIRCE & CO., No. 1 Cornhill, have just published, a new edition of Prof. Upham's work on the Interior of the Hidden Life. Improved and enlarged—1 vol. 12mo. 500 pp. In three parts.

Part 1st. On the inward Life in its connexion with faith and love.

Part 2d. The Life of faith and love followed by the crucifixion of the life of nature.

Part 3d. On inward Divine Guidance.

This work is designed particularly for the consideration of those who are seeking assurance of faith and perfect love. Price $1, in cloth or sheep binding. 5w. *Nov. 7.*

WEST END TEA STORE.

80 CAMBRIDGE ST., CORNER BLOSSOM ST.

FOBES & HOWE would respectfully inform their friends and the public, that they have on hand and for sale, a new and choice selection of

BEST FAMILY GROCERIES.

Having succeeded beyond our own expectations in suiting those who have bought of us this useful beverage, we would again call the attention of the public to our large and choice selection of Teas,—among which we offer different qualities of the following kinds, viz., Old Hyson, Young Hyson, Imperial, Gunpowder, Gokee, Orange Pecco, Flowery Pecco, Oo'long, Ningyong, Caper, Pouchong, and Souchong. Also, Raw, Roasted and Ground Coffee, Chocolate, Cocoa, Shells, &c. Foreign and Domestic Fruits of all kinds. It is our intention to sell as cheap, and keep as full an assortment, and as good articles, as can be found in the city; and hope, by strict personal attention to business, to share largely in the patronage of our friends and the public.

N. B. This Store is conducted on strict temperance principles.
Sept. 19. 3m. DANIEL FOBES, FREEMAN R. HOWE.

PIANO FORTE WAREHOUSE,

LATE 84, NOW NO. 96 COURT STREET, BOSTON.

EDWARD HARPER respectfully gives notice that he is now manufacturing at his Warehouse, No. 96 Court street, Superior Rosewood and Mahogany Piano Fortes, of style, finish and action, which defy competition.

He would also give notice that he has made recent improvements in the Iron Frame, by which greater strength and durability is obtained, and he will warrant them to stand in tune much longer than any other instrument made in this city. E. H. will pledge himself to all who purchase at his Warehouse who live in this city or neighborhood, to keep their instruments in tune five years, free of expense.

All instruments will be warranted equal, if not superior to any made in this or any other city, and *first rate* instruments will be sold upon as reasonable terms as any other maker; and if any instrument does not prove as good as it is represented, it will be made so, or the money refunded to the purchaser.

Orders from the country respectfully solicited.
isly. *July 5.*

BINNEY & ELLIS,

UMBRELLA AND PARASOL MANUFACTURERS,

AND dealers in Musical Instruments, Violin and Bass Viol Strings, of a superior quality.

NO. 77 COURT ST., CORNER OF BRATTLE STREET. tf. *May 9.*

SETH GOLDSMITH, BOOK-BINDER,

NO. 81 CORNHILL, BOSTON.

All descriptions of Binding neatly executed. Gentlemen's Libraries fitted up and repaired. Music and Periodicals bound to pattern. Ladies' Scrap Books and Portfolios of all descriptions made to order.

☞ Binding done for Libraries, Book Institutions, Societies, &c., on advantageous terms. ly *Jan. 11.*

REMOVAL.

H. J. HOLBROOK has removed to NO. 34 KILBY, Corner of Central Street, where he offers for sale an *EXTENSIVE ASSORTMENT OF* BRITISH, FRENCH, & DOMESTIC GOODS.
Oct. 10. 8t

COOK & COLE, MERCHANT TAILORS,

NO. 35 MERCHANTS ROW,
OPPOSITE FRANKLIN HOUSE,
RUSSELL COOK, JOSEPH O. COLE. } BOSTON.
1y. *Jan. 18.*

AUCTIONS! AUCTIONS!

IMMENSE STOCK OF

DRY GOODS,

At 25 to 50 per cent. less than the cost of importation.

GEO. W. WARREN & CO.,

HAVING PURCHASED LARGELY AT THE

Peremptory Auction Sales

IN

NEW YORK AND IN THIS CITY,

ARE PREPARED TO OFFER

GREAT BARGAINS

IN

SHAWLS, SILKS,
DRESS GOODS
WOOLLENS, CLOAKINGS,
THIBETS, MERINOS, ALEPINES,
LINEN GOODS,
HOUSE-KEEPING
AND
MOURNING GOODS,
Fancy Articles, &c. &c. &c.

Among our **Shawls and Silks** will be found **some of the most splendid ever imported,** and those selected **by us abroad,** will be offered **equally low;** for, having the **largest and most splendid store to be found,** we are determined to make it the **most popular,** by keeping the best articles and selling them a **little under the market.**

DOMESTIC GOODS

of all kinds at very low prices.

CASH BUYERS AT WHOLESALE, who are in the habit of buying "down town," will find it to their interest to look in upon us, as we sell a LARGER AMOUNT OF GOODS than any house in Boston—WHOLESALE OR RETAIL, and offer later styles and at lower prices.

GEO. W. WARREN & CO,
192 Washington Street,
Opposite the Marlboro' Hotel

FALL AND WINTER GOODS. DANIELL & CO.,

No. 201 Washington Street,

HAVING enlarged our establishment the past season, we have made extensive arrangements to receive the most valuable stock that we have ever before offered, and feel sure that we can offer inducements to purchasers equal to any in the city, as it respects new styles of Goods, and at as low prices. In our

SHAWL ROOM

We have all the new, rich and desirable styles of LONG AND SQUARE CASHMERE SHAWLS, and a full supply of every other kind of new and fashionable SHAWLS.

SILK DEPARTMENT.

NEW DRESS SILKS of all kinds, qualities and prices to be found.

EMBOSSED CENTRE TABLE AND PIANO COVERS.

The best AA THIBET CLOTHS imported, and all other kinds of CLOAK GOODS.

Black and blue black ALEPINES, of the most approved manufacture.

LINEN DEPARTMENT.

We have our usual large supply of all the best styles of LINENS, and as we have for many years paid particular attention to this article, we feel sure the kinds we offer will not fail of giving entire satisfaction. We have every width from 1 yard to 3 yards wide.

LINEN CAMBRIC HDKFS, HOSIERY AND GLOVES.

Mouseline de Laines, Cashmere Repts, Alpaccas, Gala Plaids, French and American Prints, and a great variety of other GOODS FOR DRESSES.

Rose and Whitney BLANKETS, QUILTS, and every other article of

Housekeeping Goods.

CASSIMERES, FLANNELS, COTTONS.

We have always on hand every article usually wanted for MOURNING, viz: Black Bombazines, Silks, Crapes, Veils, &c.

As our facilities are equal to any in the Trade, we are enabled to sell our Goods at the lowest price, *AND WE PLEDGE OURSELVES TO SELL AS GOOD A SHAWL, SILK, OR ANY OTHER ARTICLE, AT AS LOW A PRICE AS IT CAN BE OBTAINED AT ANY OTHER STORE IN THE CITY. PURCHASERS MAY FEEL SURE OF BUYING CHEAP, AS WE ALWAYS MARK OUR GOODS AT THE LOWEST PRICE THEY CAN BE SOLD FOR.*

ONE PRICE AND SMALL PROFIT, is still our Motto.

DANIELL & CO.,
Oct. 3. 3m. 201 WASHINGTON STREET.

REMOVED. SWAIN WINKLEY

HAS REMOVED TO 93 WASHINGTON STREET, NEARLY OPPOSITE HIS FORMER STAND.

HAVING connected himself with Messrs. Wm. H. Wilson & Co. under the firm of WILSON, WINKLEY & CO., respectfully invites his customers and the public, to call where they can be supplied with good garments, at reasonable prices.

N. B. Wilson, Winkley & Co. have just received by the Acadia, and otherwise, a new and complete assortment of goods, adapted to the season. 2m. *Nov. 7.*

HIGHLY IMPORTANT.

ALL discoveries in dental science, whether mechanical or surgical, that tend to a practical improvement in that branch of surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either local or constitutional, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight have been urged against artificial teeth on plate, from the well known fact, that large portions of brass and copper are contained in the solder, that is used, to connect the teeth with the plate. The impurity of this composition is seen after a short time wearing, in a change of its color to a dark, dirty appearance, attended with a brassy taste. But this is not the greatest evil. The connecting of not less than four different metals in the mouth, produces a galvanic action, which tends directly to impair the general health of the gums, and consequently, to affect unfavorably the remaining natural teeth.

DR. S. STOCKING, SURGEON DENTIST,

has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him being of equal purity with the plate, and warranted neither to change its color, or produce the unpleasant taste of brass and copper while worn. An improvement of great importance has also been neatly made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and then replaced again at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again; and yet, when on, are firm, easy, and inoffensive. These are improvements of such practical value, as to commend themselves to the consideration of all who may wish or desire artificial teeth. During the two past years, not less than 15,000 teeth that had become painful by reason of the exposure of the dental nerve, have been successfully treated by Dr. S. by first destroying the nerve and living membrane of the tooth, with his celebrated anodyne, without pain, and then filling them. As there is a general disposition with people, to defer all necessary operations on their teeth, until compelled to it by severe pain, it is most respectfully urged, that all teeth be immediately filled, where decay has commenced, before the general health of the tooth becomes seriously affected; and if properly done, the tooth is safe for life. The proper filling for such cases, is unquestionably the purest gold. The usual method of setting teeth on wood pivots, is found by experience to be objectionable, as the pivot, from its nature, is too liable to become spongy, weak and offensive, and in a few months breaks entirely off. An improvement of great value, has been adopted by Dr. S. by substituting gold and silver pivots, which make them ten-fold more firm, lasting and inoffensive.

Dr. S. continues the use of his justly celebrated Parisian instruments for the extraction of ulcerated teeth, stumps, and roots; and can assure the public, that in the hands of one who understands their use, with the experience of twenty-five years, success must ever be the result.

TERMS. For an entire upper and under set of artificial teeth on plate, from $50 to $100. For an entire upper set, of fourteen teeth on plate, confined by atmospheric pressure, from $25 to $50. For two or more teeth on plate, confined to the natural teeth by clasps, from $2,00 to $4. For setting on gold and silver pivots, from $1,50 to $2,50. For filling common sized cavities with gold, $1. For filling with silver, platina, tin, and all other fillings, from 50 cents to $1. For cleansing and polishing, from $1 to $2. Extracting 25 cents. All operations warranted. Examinations and advice gratis.

Office, No. 266 Washington street, corner of Avon Place, Boston. ly. *April 11.*

PIANO FORTES.

THE Subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late *Brown & Hallet*, 293 Washington street, Boston, would beg leave to say to our friends and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell *first rate instruments*, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
Boston, Dec. 21. 1y HENRY ALLEN.

PIANO FORTES,

At Reduced Prices.

THE Subscriber has on hand and is constantly manufacturing, PIANO FORTES of Rose Wood and Mahogany, of various patterns and prices, in the best possible manner; and for *touch, tone* and *finish*, are equal to any made in the city, or elsewhere.
May 25. tf. STEPHEN W. MARSH, 393 Washington street.

"OAK HALL,"

THE LARGEST, CHEAPEST AND MOST FASHIONABLE CLOTH AND CLOTHING ESTABLISHMENT IN THE UNITED STATES,

Nos. 32, 34, 36 & 38 Ann street,

OPPOSITE MERCHANT'S ROW,

BOSTON.

THE Proprietor, GEO. W. SIMMONS is receiving, per arrival of every Steamer and Packet Ship, from England and France, his supply of

FALL AND WINTER GOODS,

and would invite you, before purchasing elsewhere, to call and examine for yourselves.

SIMMONS' OAK HALL,
32, 34, 36 & 38 ANN STREET, BOSTON.

P. S. Wholesale dealers will recollect we are prepared for you from ONE to FIVE HUNDRED DOZ. COATS, PANTS, and VESTS, and furnishing articles at *Customers own Prices!* tf. *Oct. 31.*

REMOVAL.

ISAAC CUSHING, MERCHANT TAILOR, has removed from No. 53 to No. 20 Washington street, (up stairs,) where may be found a general assortment of *BROADCLOTHS, CASSIMERES, VESTINGS,* and *SUMMER STUFFS*, which he is ready to manufacture in to Gentlemen's Garments, in fashionable style, and at reasonable prices. tf. *May 2.*

Temperance Store.

THE SUBSCRIBER tenders his grateful acknowledgements to his old customers, and offers them a new and choice assortment of Groceries; as the best kinds of Tea, Sugar, Coffee; Rice, Flour, Molasses; Stewart's Syrup, a choice article, from New York; Pure Juice of the Grape, just received, for Communion Service, from Smyrna; &c., &c.

Wholesale and retail, at No. 14 Bromfield street, Boston.
ABEL SPAULDING.

☞ A. S. has made such arrangements for procuring some of his choicest articles from abroad, that he feels confident of pleasing his customers, both as it respects quality and price. y *Aug.*

Life Insurance.

LIVES insured on the Mutual Principle, at the lowest safe rate of premium, by the New England Mutual Life Insurance Company, at their Office, Merchant's Bank Building, State street, Boston.

Willard Phillips, Robert Hooper, William Parsons, Charles P. Curtis, James Savage, Francis C. Lowell, George Howe, George H. Kuhn, William W. Stone, R. B. Forbes, Peter Wainwright—*Directors.* George Hayward—*Consulting Physician.* Jonathan Amory—*Secretary.*

The table of rates of premium and forms for application, may be had by applying at the Office. y *May 2.*

PHILOSOPHICAL INSTRUMENTS,

ILLUSTRATING

NATURAL PHILOSOPHY,	ELECTRICITY,
ASTRONOMY,	GALVANISM,
CHEMISTRY,	MAGNETISM,
PNEUMATICS,	ELECTRO MAGNETISM
HYDROSTATICS,	DAGUERREOTYPE,
HYDRAULICS,	OPTICS, &c. &c.

MANUFACTURED BY

N. B. & D. Chamberlain,

NOS. 2 & 9 SCHOOL STREET, BOSTON.
ly. *April 11.*

MEDICATED VAPOR BATH ESTABLISHMENT, AND Asylum for the Sick,

NO. 12 FRANKLIN STREET, BOSTON.

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet, and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this institution can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr. HENRY E. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid, will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr. Miles has made the study of medicated baths a part of his medical education; and he has found by long experience that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system, and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum, scrofula, rheumatism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, dropsy, consumption, (phthisis pulmonalis,) and all cutaneous diseases. The lungs are readily reached by inhaling the vapor of the bath, and thus it often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.

The Medicated Vapor Baths are moreover esteemed a great luxury by many persons who have no particular disease, being far superior to any other kind of Bath. They are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system, but they should be saved from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the tramplings of swine. They are highly recommended by the first Physicians in this country and in Europe. Patients can take them with the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is agent for the sale of Hicks and Miner's Portable Vapor Bath, which can be medicated in a few moments with Sulphur, Chlorine, Sulphuret of Iodine, Soda or Potash, Vegetables and essential oils. It contains all the elements of its operation within itself—it is well recommended by Physicians of the highest standing throughout the country—patronized by the New York City Hospital, Massachusetts General Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each bath.

These baths can be administered to persons who may be confined at their houses in the city or vicinity.

REFERENCES.

Phineas Capen, Esq., Probate Office, Boston.
Nathaniel Rogers, Marlboro' Hotel, "
George C. Smith, 166 Washington street, "
John N. Bradley, 16 State street, "
L. A. Huntington, 76 Washington street, "
Samuel H. Gregory, 25 Court street, "
A. Ball, M. D., 34 Tremont Row, "
J. Tucker, M. D., 4 Hamilton place, "
E. G. Tucker, M. D., 4 Hamilton place, "
Daniel Mann, M. D., 20 Washington street, Salem.
Kimball & Butterfield, Editors of the Essex County Whig, 9 North Common street, Lynn.
S. Newman, Esq., Newburyport.
Philip Cushing, "
May 30. tf.

BOSTON RECORDER.

PUBLISHED WEEKLY.

OFFICE, NO. 11 CORNHILL, THIRD STORY.

TERMS.

☞ To those who receive their papers by mail, paid in advance, $2,00 per annum; if paid within six months, $2,50; or if paid after the expiration of six months and before the close of the year, $3,00.

☞ To those who receive the papers by carriers, $2,50 in advance, and $3,00 after six months.

☞ Subscriptions will be received at any time in the year.

☞ All papers will be forwarded until the subscriber orders its discontinuance, and pays up arrearages, except at the discretion of the Proprietor.

☞ All letters and remittances through the Post office must be post paid, and be addressed to MARTIN MOORE, Proprietor.

☞ Clergymen and others, who will forward five new Subscribers, on the terms stated above, shall receive a sixth copy gratis for one year.

☞ Advertisements inserted conspicuously, and a liberal discount made to those who advertise by the year.

☞ THE YOUTH'S COMPANION (price $1,00 per year) together with the Recorder, will be furnished at $3,00, if paid strictly in advance.

☞ Mail Law of Remittances.—"A Postmaster may enclose the money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter if written by himself; but if the letter be written by any other person, the Postmaster cannot frank it."

B

MARTIN MOORE, AND E
RICHARD S. STORRS, D.

Religious.

FOR THE BOSTON RECOR

A GREAT GULF FIXED.—LUKE XVI

Fixed.—Abraham does not say rich man in torment, what one think he would have said if the d of universal salvation had been tru such a case we should have hea addressing Dives in a strain som like the following: "It is true, the great gulf between us; but it is passable. It will be *bridged* over by. It is not *fixed*—always to At some future day, a communi will be opened so that you and the inmates of your gloomy prison come over, and up to heaven. La in my bosom, now; but it is meet should be, for the other world wa privation and suffering to him, w you it was one of pleasure. T ance, therefore, is now in his favo when his enjoyment here, shall hav equal to yours on earth, and your ings in your present condition, sha equalled his in the other world, will open my bosom to receive yo Be patient, your punishment shall forever. The gulf is not a *fixed* which cannot be removed. Bear sufferings as best you may, for th cient of Days has it in his heart to out a redemption for you in due Dives is still dissatisfied with his lo begs for some *present* relief. Abraham again addresses him: " man! Do not mourn over your those without hope. Those pena which are now tormenting you, ar blessings in disguise. They have fying tendency. They are nec evils. In their immediate effects n ous but grievous; but they shal out for you a far more exceedin eternal weight of glory. Theref not disheartened, nor think me an arus devoid of sympathy, nor the Ruler of the universe unrighteous wise, or more destitute of feeling human parent, because your re small as it is, cannot be grante is all for your good. When your and your tin—when the last ves your sin shall have been purged (and the process will not be a lo as we count time) you shall come t rest above, to go no more out fo What are the sufferings of an hou day, or a century, compared wi eternity of bliss! Take courag rich man! for the gulf is *not fixed*. ask for a drop of water to cool parched tongue. Take this hope o ual redemption as an answer t prayer." *No!* Abraham does no on this wise to the rich man. An if his punishment was ever to term he would not have been worthy o name *faithful Abraham*, if he h under such circumstances, admini to him this needed consolation. sufferings were not to cease until m of ages had rolled away, it would been a drop of comfort to have be sured that it should *then* cease; bu this drop was denied him. If the p ment of Dives was to be any thing of endless, it is passing strange that ham did not tell him of it. He only say, "Hope not for any re for between us there is a great gul that can never be bridged over." suppose that millions of ages hence, arus, purified by penal fires, shou released from his gloomy prison a up to heaven, how think you woul greet the Father of the faithful? " ham, I am here, at last, notwithsta the *fixed* gulf of which you spake. I have wrought out my deliverance long ago, if you had not extingu the last gleam of hope within me. have borne the name of 'faithful ham' long enough, and now you take my place in hell, for your hyp and lying tongue, and I will take place in heaven. You deserve e punishment in its strictest sense. sured of one thing, when the inma that dismal abode call to me for a of comfort, I shall tell them a diff story about the *fixed* gulf." W scene in heaven would this be! verily, such a scene might be, if ham's words were untrue; and tha would be, if the gulf should ev crossed by lost souls.

FOR THE BOSTON RECOR

REVIEW OF "TITUS"—OR "SLAVERY FORBIDDEN IN THE BIBLE."—NO.

That the innocency of slavery c be inferred from the Scriptures, o ground that slaveholders were i church in the days of the apostle been made to appear, we think, suffi ly plain. But another argument em ed by "Titus" in support of his po he derives from "the fact that the Ghost directed in what manner slav ers and slaves should conduct to each other." He says, "A God of in purity can never give directions t his creatures how they shall fulfil th ties of an unholy relation. There not, indeed, be any duty arising o such a relation, but the single one pentance, which will immediately di the relation. The adulterer and ad ess cannot be exhorted to continue ful to each other in their unholy co ion. The thief has no duty to perfo relation to his stolen property, but store it to its owner. If under the ish dispensation any one had bec slaveholder by man-stealing, the re must be instantly dissolved by the of him who had thus forced a fellow ture into bondage."

The terms "relation" and "co ion," as employed in the above ex seem to me rather too indefinite fo purposes of a close and logical argu Their distinct and proper meani at once apparent. It is certain, how that they are not synonymous wit for which they are made to take the and that they are really evasive point in question. A simple relati